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## Southern India.

LETTER FROM MR. LAWRENCE, DATED  
AT DINDEGAL, JULY 4, 1837.

### *Extortion of Papal Priests—Preaching and Distribution of Tracts.*

Mr. Lawrence, having mentioned other facts  
respecting the catholic population of Dindegal,  
remarks—

You would be affected to see how these Roman guides do not spare their flocks. I visited three threshing-floors a few days since, in company with one of my brethren, and the catechist, who was presiding over the workmen of the first, in number forty or more, said they were all his servants. They were carrying the grain for deposit into the holds of the temple. I am told that they are required to give a tenth of "the first fruits" to their spiritual guides, and for the repairs of the temple.

The month of May is the season of the annual ingathering of taxes. As it brings great numbers of head-men from all the country round to our doors, we endeavored to make it our harvest season. Dindegal valley, extending seventy miles to the southwest, including many large towns, has all been represented. I could not state the number of respectable men who have been to us from the numerous towns of this widely extended district. Their first object was to procure the Almanac. This is a very useful book to them in their business with the people. They, however, sought specimens of all our tracts, and their solicitations were so repeated and urgent that it was impossible to resist them. I gave also many gospels.

Companies of five, ten, etc., up to forty and fifty, have come and sat down with me in our verandah and passed hours in reading and hearing the word and asking questions. They almost universally admitted the inefficacy of pilgrimages and the most faithful idol-worship to take away sin, and gave a cold assent to the doctrine of a crucified Savior. It was painfully interesting to see dignified and honorable men desirous of turning away from such a theme, to inquire after the form of the earth, the revolutions of the planets, and the like. These subjects I endeavored to illustrate by a small globe and what other facilities were within my reach, and God graciously gave me opportunity, in this connection, to show that He who made "the sun to know his going down," and all orbs to move in such perfect regularity, was both good and a friend of order. I read with them such tracts as the 'Spiritual Light,' which exhibits the folly of heathen ceremonies by quotations from their own poets, and 'The only Satisfactory Atonement for Sin,' 'The Judgment,' being a commentary on the words of our Savior, Matthew xxv, 31—46, and the one on 'Regeneration,' which confutes the doctrine of the transmigration of souls, and makes known the 'New Birth,' as taught by our Lord. By these some fundamental truth was placed before their minds, and not unfrequently very gratifying attention was given by these companies of men to the perusal of entire tracts.

### *Mercenary Motives of some Inquirers.*

Nothing, however, is more manifest to the laborer, even in such an inviting field as this, than that the Holy Spirit, and he alone, can reclaim the heathen

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world. I will mention one instance among many, where our hopes have been greatly encouraged, and how the case has thus far turned out. A tall, grey-headed chief, or head-man, came after the ingathering of customs was over, stated that he had been at my doors during that time in company with others, had become impressed with a sense of his need of the true religion, and wished to know more of the true "vetham." I took him into my study, we read together for several hours from Matthew, Isaiah, the Psalms, and from Proverbs. He quoted from eighteen poets, whose doctrines he said corresponded with what he read of the one true God. He knelt with me and left with a very solemn countenance. After a few days he came again and urged the interesting inquiry, Who is Jesus Christ? How can you say he is God, when there is but one God. I answered his queries by referring him at once to such passages at 1 Timothy, 3: 16; Hebrews, 1: 1—2; and his mind appeared convinced and satisfied. After a few days I saw him on one of my school visitations. The ashes were on his forehead. I asked him why he did it. He plead the customs of his people, and said he could not become a Christian all at once. In one or two weeks he came again, said his only desire was to attend to the affairs of his soul. He had an office in government, which gave him enough for the body, but his soul needed nourishment. He might die in a very few days, and unless God were his friend, he should be eternally miserable. He passed two or three hours again in searching the Scriptures; and on rising to go away, told me he had a younger brother, whom he wished might succeed him in his important office; that there was some doubt whether another candidate would not obtain it; and he therefore wished me to use my influence with the collector in securing his friend in the succession. When I told him I had nothing to do with such affairs, his hope seemed to flee; he left me with a dejected countenance, and I have not seen him since. In view of such facts as this I have felt assured that if Christians in America knew the amazing responsibility which their missions bring upon them to pray for the Holy Spirit to accompany his word, surely they would "strive together with us in their prayers for us." We must besiege the throne of grace day and night till the salvation of India come out of Zion.

The recent showers and cloudy days have so modified the heat that I have

found it safe to be out, as much as I considered my acquaintance with the language would justify. I have visited fifteen hamlets and towns within twenty miles of Dindegal, most of them within an hour's ride of home, where I have endeavored to speak the message of peace on earth good will to men. In many places I have had reason to hope that the seed fell into good soil; I mean, into such soil as if watered by the dews of the Holy Spirit, would bring forth fruit, thirty, sixty, and an hundred fold. But alas, who is there like Elijah to "pray again and the heavens shall give rain?"

The whole number of scholars in the ten out-schools is 527; 318 of whom are learning or have learned the commandments. We have here, as in Madura, two meetings monthly with the teachers, at which the Epitome of the Old and New Testament histories, including some of the doctrinal instructions of our Savior, is the chief reading. This exercise is attended by both Mr. Dwight and myself, is opened and closed with prayer, and often affords opportunity of solemnly and affectionately exhorting our teachers to be reconciled to God.

#### REPORT OF THE STATION AT DINDEGAL, OCT. 4, 1837.

AFTER some general remarks respecting the affairs of the station, Mr. Lawrence, who writes the report, proceeds to notice the—

#### *State of the Schools at Dindegal—Importance of Educating Females.*

At the catholic school bungalows we have prayer and praise as well as reading and exhortation. Among these children, who appear as if they might yet be heirs of the kingdom, I have had some of my sweetest hours since leaving America. No other books but our own are used in these schools. One little boy, not yet seven years of age, who did not know a letter fourteen months ago, now repeats all the decalogue, catechism, extracts from the old sayings of Obvia, the poetess, portions of the Tamil poetical dictionary, and reads with considerable fluency in the New Testament. He says he wishes for a new heart, that he may be good and love the Bible. I might mention other very pleasing cases. The girls, thirty or thirty-five in number, have been accustomed to come to our house in the afternoon, daily for a while, afterward, on account of sickness and other interruptions, only at intervals, where they have committed hymns, pre-

used singing, and learned to sew, receiving, as one inducement to come, some fruit or a little rice water. The facility with which they commit hymns has surprised me. Many of them are beginning to write and read very nicely, but the singing of the west does not easily suit their organs.

The parents of some of the children are attendants at our preaching, and sometimes, though rarely, at our family devotions. When the vesper bell of their prayer-houses rings, be they where they may they immediately appear lost to all around, and often with closed eyes and lips moving, cross their foreheads and breast with their fore-finger, or press the crucifix to their bosom. Many other customs might be mentioned whereby they draw nigh to God with their lips, but where manifestly the heart is far from him. At a late examination of one of their schools, I noted a lad too weak to stand during recitation. He had been sick of a fever. Two or three strings of beads, rosaries, amulets, etc., and a good sized olla book were suspended to his neck. To his right wrist was bound in a rag a copper coin, which he was to give in charity to the beggars. The book was a form of prayer or incantation. Slow must be the process by which this deep-seated and finished system of error shall be eradicated. Even while I have been preaching the boys have begun to cross themselves, and one of my laborers, a father of several children, who has been in my family now nearly two years, has recently marked the cross over the grave of his son, and put up earthen vessels to protect from the wind the lights which were to light the soul through the dark shadows of purgatory. We have sometimes hoped for this man, and he not unfrequently aids me much in interpreting and explaining my message to the people. Two of his children are among the most hopeful of our scholars.

This leads me to speak of another department of labor nearly allied. The training of children on our own premises and under our own inspection. My horse-keeper's family is of low caste, is not connected with my family nor in it, except at morning prayers; but for the last three or four months we have had three girls of good caste in our family who are more immediately under our watch. Mrs. L. and myself have at times heard their recitations, catechism, hymns, Scripture history, etc., and they have been taught to sew and are learning plain marking. We have been very much encouraged by their diligence, im-

provement, and mutual kind treatment. Often have I heard them, after they have gone to rest, teaching the old woman who slept near them their prayers and hymns. This old woman has since given up her crucifix, but I have no satisfactory evidence that she is born of the Spirit.

After it was known at Dindegai that we were willing to receive girls as boarders, our house was visited by parents who wished to sell us, or, if we would not buy, to give us, their children. Our number soon increased to ten, and our helpers told us we might have a hundred if we would. When I considered this, and remembered that Mr. Spaulding, of Jaffna, had once told me, that it would have been gain to the mission and to the cause of Christ, if, on entering upon his missionary work, he had hired a father of good caste to educate his own girls only, at full pay for a regular teacher; as it would have opened the door much sooner to effectual missionary effort among the higher classes; and, I think he stated, would have put them ten years in advance of what they are even now. When I saw a man of good caste, and one of the most influential in a town of one thousand inhabitants, bringing his girls to us so freely, and so many others coming as doves to their windows, my hopes and the hopes of my brother at this station were somewhat raised, and we began to speak with each other of a female boarding-school. We postponed any definite measures, however, till the next quarterly meeting of our mission, which convened here. On comparing notes and views, it was found necessary to turn off seven of the ten. It would have awakened no slight emotion in the bosom of benevolence to see those girls rise from their knees and go from the family altar to hide behind the pillars of our verandah and weep. Yes, they could not refrain: and what added to my sorrow was, that our Savior had said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. His word has been confirmed by his providence and grace at Oodooville. Not one girl has ever left that institution who did not profess attachment to Jesus. And who is it that forbids these? The disciples did it before, and it was not an enemy that forbid them now, else we could have borne it. But we had not wherewith to expend four rupees each upon them monthly, and to fit a school-room at a proper distance from the boys' boarding-school; and, therefore, they must go back

to those haunts of vice and superstition where the road leads down to hell. O my soul come not thou into their secret now; much less when they shall have grown into years of licentiousness and sin. If I had a voice that could reach half way round the globe, I would cry not only in behalf of the girls of Dindegal and Madura, but of Madras and Ceylon and Bombay and all Asia, Come over and help us; send us money, if you do not wish to come yourselves; send us money and give us christian books and teach us christian hymns. You say that your God perfects praise out of the mouths of babes. We are such, but we do not wish always to be infants of days. You say the silver and gold belong to your God. Our silver and gold have been carried from our streams and hills, and now we have it not, else we would buy that whose price is above rubies. Will you build us a school-house? Will you give us of your substance? We ask not for a tenth; for here a little shall turn to much, and when ye fail we will hasten to welcome you, with Jesus our friend, into everlasting habitations.

The dismissal of the female boarding pupils, in the painful circumstances referred to above, was occasioned, as the reader will probably understand, by the smallness of the amount of funds which could be appropriated to the mission.

#### *Out-Schools, with Remarks on the Towns where located.*

The following statistical account will give some view of the populousness, and the interesting character of the country in the vicinity of Dindegal, and the importance of the mission there.

Mr. Dwight and myself have recently gone into a very rigid and thorough inspection of our out-schools. The cholera has somewhat diminished the number of scholars, and has taken off one of our teachers. The famine still prevails, and has reduced so many families to feeding upon leaves, roots, etc., that probably the cholera is much more fatal than otherwise it would be. Notwithstanding these interruptions, we find the truths which our lessons inculcate gaining ground in community. I here add a list of the towns in which our free day schools have been kept, omitting Dindegal, where we have six, one of which contains fifteen or twenty brahmin boys, and is taught by a brahmin, which

is no common circumstance in the history of East India missions.

*Verdasentura*, a large town fifteen miles north of Dindegal, on the road to Coimbatoor. In the "Descriptive" of Dindegal district, deposited in the archives of government, it is said to be the grand rallying point of pilgrims from Tanjore, Tondiman, Rajahs, and Rannad districts, on their way to Pulney, the sacred place of the Ghauts.

*Ammahpurthy*.—The Mother's town, composed of high caste catholics, amounting to about fifty families; having another village very near, composed of heathen, but who wish to enjoy the benefits of our school. The teacher has been in the habit of coming to us one or two days during the week to read the Scriptures and attend meetings. In two visits to the place I have been much interested in the appearance of the farms, watered as they are by a fine though small stream.

*Kunnevandy*, or Virgin Come. The seat of a zemindary once powerful in cavalry and fortifications; ten miles west of Dindegal, on the great road from Madura to Pulney. Every thing in this large town has a very ancient appearance. One of the high peaks of the Ghauts overlooks it from the west. Its ascent is seven miles, and the summit is crowned with a fortification, now useless. On three sides are a large number of hamlets. The zemindar has often expressed a desire to become acquainted with us, but the brahmins have interfered and prohibited it.

*Arloor*, The River City; consisting of two large towns said to contain 1,000 houses each, and five miles south of the last mentioned town; situated on both sides of a never-failing stream with rocky banks, and twelve miles southwest from Dindegal, at a little distance from any public road, and like Kunnevandy, under the mountains. Papacy is firmly seated here, and has one cathedral with quite an imposing tower or steeple. There are also several heathen temples. The country round is exceedingly rich in grains, but little fruit. The contiguous villages would probably double its population, thus making it a very desirable place for one if not two missions.

*Battlogoondy*.—A large and very rich town, twenty miles southwest from Dindegal, and thirty from Madura, on the great road to Perekolum, at the point where the mountains from the north meet those from the west, and dividing their waters send them off to the south-



east into the Madura river and to the north into the Canvery. The surrounding territory is of exuberant fertility. The revenue of this place is said to be \$5,000 annually. Brahmins numerous and influential. The leading men in government service are friendly to us, and have aided us in our labors. The valley to the west of this town, till we come to Perekolum, beyond which it extends fifty miles further in a southerly direction, combines as much of the beautiful and grand in nature as I have ever witnessed. Extensive plains, covered with grain in every stage of growth, and bounded by the mountains, down which the streams were falling in beautiful cascades, groves, artificial lakes, waving land rising at length into hills and mountains, which lose their higher summits in the fogs and clouds, are all to be seen at one glance of the eye.—We have no means of ascertaining the probable amount of the vast population, which here, in the midst of nature's exuberance, is dying ignorant of nature's God. One town within five miles of Battlagoondou, contains 1,000, and another, which we have just seen, contains from 2,000 to 3,000 houses. Our tour was one of exceeding interest, though somewhat interrupted by swollen rivers.

*Nella Cotta*, The Fort of Firmness. A town formerly fortified, the seat of a government police, eighteen or twenty miles south of Dindegall, twenty miles or twenty-five from Madura, on the great avenue which leads from Madura to Battlagoondou and Perekolum. Our finest out-school is here. Brahminical influence is felt a little; and there is apparently a very fair opening for a station. This, with the towns or villages within two or three miles, gives a population of thousands. The shaded avenues exceed any thing of the kind in America. Banyans, tamarinds, and flowering-tulip trees line the road on either side, their branches mingling above, for the whole length of the road from Madura to Perekolum, with occasional interruptions from decay or a barren hillock.

*Silkuvarpurty*.—A town of some 300 or 400 houses, on the same road, and but three miles east of Nella Cotta. The streets are narrow, crowded, irregular, and dirty. The people are all of one caste, which is an important advantage, and of the catholic religion. Here Xavier's deeds and fame are celebrated. His image, three or four feet in height, has a book in one hand and a rosary or cross in the other, which a fish brought to him the day after his solitary escape

from shipwreck. His attitude is probably the same as when he preached his noted sermon to the whole shoal, as a recompense for his recovered rosary.

*Sinnarlappurty*. A town of probably 1,000 houses, midway between the mountains on the east and west. All these towns here described lie more on the borders of this same great valley. In a neighboring grove is a very large market once a week, the largest I have seen in India, as if it were the confluence of all the towns in the valley. It is eight miles south of Dindegall, and ten or twelve north of Nella Cotta. This and the town next mentioned are in a fine grazing country for sheep. Mutton of the finest quality, and coarse wool, much used for blankets by the natives, are the valuable products. One of these blankets sometimes constitutes nearly all the clothing and bedding of an individual.

*Punjampurty*, containing 200 houses five miles south of Dindegall. The population is catholic. The temple here, like all the others, is used only to stow away festival apparatus, or to light up and decorate once a year. This has never been opened. The village is one of those disaffected ones, which applied some three or four years since to protestant missionaries for relief from the thralldom of papal imposture and exactions. The head-man and the most influential teacher are ready to be rebaptised by us, having been much with us, and instructed by a Jaffna catechist stationed there.—There are several villages near. We hope to make this one of our permanent preaching places.

#### JOURNAL OF MR. WILLIAM TRACY, AT MADRAS AND MADURA.

AFTER his arrival in India, Mr. Tracy spent some months at Madras, previous to his removal to Madura.

#### *Condition of the People—Bazaar at Black Town—Meeting of Schools.*

*April 24, 1837.* Took an early walk this morning through the streets of Triplicane. Many of the people were still sleeping in their verandahs. Others had spread their mats in the street; while the cloth thrown around them during the day was the sole bed of many others. Such a scene of wretchedness I had scarcely imagined, and never had beheld before. It is stated by the superintendent of police that there are 80,000 persons in Madras who have no habitations. But what is all this to the deeper degradation and

misery of their moral condition? And, alas, their prospect of happiness in another world are no brighter than in this. In passing the mosque at which the nabob worships, many of the faithful followers of the prophet were bowing in adoration with their faces toward Mecca: but we were not allowed to enter even the gates of the sacred inclosure. The name of Christ has been named upon us, and this alone was sufficient to exclude us.

May 8. A young man called to-day in company with one of Mr. Winslow's native helpers. His mind is in an interesting state, and he seems almost persuaded to embrace Christianity. When I urged the importance of giving up all for Christ, he said he felt that he must do so; but the distress depicted on his countenance evinced that "giving up all for Christ" is a very different thing in India from what many in America consider it. Here it implies a literal abandonment of father and mother, brother and sister, houses and lands: and is it surprising that so few have the courage to break away from all that is held dear in this world? Would not the boasted love of many a professor of religion in America soon grow cold if exposed to such a trial? The Holy Spirit can make even a Hindoo willing to forsake all for Christ, and he alone can do it. How earnestly, then, should the church pray for those blessed influences, without which tracts and Bibles and schools and preaching in the market-places and from house to house will all be in vain.

19. After dismissing my moonshree at twelve, M., went to visit Mr. Winslow at Royapooram, a distance of about four miles. Returning we passed through the great bazaar in Blacktown. We stopped for a moment and were surrounded with beggars, some of whom were most disgusting and miserable in their appearance. Others were young and healthy; but being too indolent to work, adopted the easier, and here, scarcely less honorable life of beggars. The concourse of people in this bazaar was exceedingly great; and it was painful to think, as the eye swept over the immense living mass, that in all probability, in this great multitude, there was not one soul savingly acquainted with the way of life. It is supposed that there are at least 100,000 inhabitants within the walls of the town, yet there is not one missionary who resides in the place, nor is there one near who can consistently with other duties attempt any thing which would promise much good.

Having mentioned the holding of a meeting composed principally of the schoolmasters and their pupils, on the 7th of June, Mr. Tracy adds—

After I had preached from the words, "How long halt ye between two opinions," a young man, who has recently renounced idolatry, and has in consequence suffered some persecution from his friends, gave a brief account of his past life and present feelings. He said he had often opposed missionaries, tearing up tracts, etc., which had been given him; he had been a thief, a gambler, an adulterer, etc.; but, as a man pursued by a tiger rushes through briars and thorns without heeding them, so now he has been flying from his sins to the Lord Jesus Christ, who alone could save him. Every one present listened to the narrative with intense interest. On our asking those present how many of them were in the habit of morning and evening prayer, eight or ten rose to show that they were in the habit of doing so. We have reason to think many more offer daily prayer to the true God, though deterred by shame or fear from making it known.

#### *Ceremony of Hook-swinging.*

August 7th Mr. Tracy gives the fabulous history of the goddess who is regarded by the natives as presiding over the small-pox and cholera. Some of the ceremonies at the festival in honor of this goddess he witnessed, and among them the cruel and bloody torture described below, which it seems that all the light which Christianity has yet shed on India has not been able to abolish.

On the last day of the festival of this goddess, the cruel ceremony of *hook-swinging* took place, which I witnessed yesterday. When I reached the place I was almost stunned by the noise and confusion. Toys, confectionary, betel, etc., were exposed for sale on every side. Some were quarrelling, some laughing and shouting, some playing at various games, some beating on tom-toms; and to crown the discord, numbers of *sungases*, covered with paint, ashes, and filth, were passing forward and backward through the crowd, beating upon brass plates resembling cymbals, and soliciting alms. The streets, and the roads through the rice fields were thronged with multitudes flocking to witness the festival. In front of the temple were remains of numerous fires where the inhabitants of the village had cooked the first new rice

of the year, and near them, upon the ground, was the blood of the sacrifices that had been offered in the morning. The sacrifices are usually a cock or a sheep, of which some hundred are sometimes offered at one festival. When a sheep is sacrificed, it is first washed clean by the *poosari*, or sacrificer, who then rubs some holy ashes upon its head, repeating at the same time various muntuns, and then with a single blow severs the head from the body. The head, with a small sum of money, is given to the *poosari*, and the body is taken to those who offer the sacrifice. Between the temple and the post for swinging, on a platform eight or ten feet high, was a shrine of the goddess before which one or two brahmins were burning incense.

I had not been long at the place before I saw a procession running with considerable rapidity across the fields, preceded by horns and tom-toms. As they passed near me I saw they were the persons who were to take the most conspicuous part in the ceremony. There were eight men and one small child, all of them crowned with flowers, and having garlands around their necks. Each of them had also a large ornamented piece of gold on their heads and various other jewels. In this way they were making the circuit of the village. The hooks, which were six or eight inches long, were inserted in the backs of the victims, for so I must call them, before leaving the temple, after the back had been smartly beaten for some time by a strong man. One hook was inserted on each side of the back bone, a little below the shoulders, and took up an inch and a half of flesh. After the hooks were inserted, they made a circuit around the pole, to be seen by the people. Several appeared to be under the influence of some intoxicating drug. As I stood near the pole I could observe every change of countenance. Some were evidently alarmed and suffered a good deal; others were perfectly reckless; one or two held with their hands by a rope which hung before them, nearly all the time they were swinging; while one or two others threw themselves loose, tossing about their legs and arms, as if desirous to show how little they suffered. While suspended in the air they scattered fruit and flowers over the heads of the people, who seized them as the most precious relics. One man in addition beat upon a tom-tom, and another fired off a musket several times as he made his circuit through the air. They were elevated

thirty or forty feet from the ground. No blood flowed, except in one instance, and this was considered by the people as a real miracle. Many people present evidently cared nothing for what was going forward; but it was very painful, in other cases, to see poor deluded creatures lifting up their hands and eyes in most devout supplications to these self-tormentors, who were now, in their estimation, become more holy. Alas, alas! how low has human nature been debased in sin! Man will worship any thing, even the vilest of his species, even a cow or a monkey,—but the living and true God he will not worship. He will fast and make costly sacrifices, and go on pilgrimage, or torture his own body to save his soul, but turns with scorn from the salvation purchased by the blood of the Lamb of God. Could Christians at home have been present at the scenes which have been witnessed in this neighborhood for two Sabbaths past, surely they would be incited to pray as they never prayed before, that the Lord of the harvest would send forth more laborers into this perishing harvest. Surely some who are withholding the tithes from the Lord's storehouse would be induced to pay them with interest; and some young men, who are withholding themselves from the work of preaching Christ to the heathen, would press into that work with a zeal which no ordinary difficulties could cool. And must the hundreds of thousands who have been flocking to these festivals, and the millions like them in this dark land,—must they perish for lack of knowledge? And their children!—must these follow in the steps of their parents? The church of Christ—individual Christians must answer the question. To you, beloved christian brethren, to you has the great and blessed Head of the Church, the Redeemer who bought you with his own blood, committed the glorious work of bringing these poor creatures to a knowledge of the truth and for the manner in which you perform this duty you must speedily give account at the judgment-seat of Christ. May you be enabled to render it with joy and not with grief.

### Madras.

JOURNAL OF DOCT. SCUDDER, ON A TOUR  
IN THE COUNTRY ADJACENT.

*Coonatoor—Slerembatoor—Importance of  
distributing the Scriptures.*

June 22, 1837. *Coonatoor.*—Not long since the Madras Bible Society furnish-

ed me with 5,000 copies of the gospel of Luke, and the Madras Religious Tract Society with 10,000 tracts for distribution in the country. To these grants I have added 900 copies of the same, or other portions of the Scriptures, and a large number of tracts. With this supply I left home yesterday afternoon, and have commenced the distribution of them in Coonatoor. This is a village of a considerable size. I went out into its streets this morning, proclaiming, in all probability, at least to some, for the first time, the only name given under heaven by which they can be saved. Distributed a few tracts, sent out my three native helpers on the same business. Several persons have come to the bungalow and received portions of the Scriptures. A native catechist ought to be stationed here.

23. *Sterembatoor*.—Reached this place early this morning. Last night tarried at a small village called Amaramoor. There are several rest-houses at that place. Saw a large number both of cartmen and carts. Found but few persons who could read. Sterembatoor is quite a large town. Went through a considerable part of it this morning distributing tracts and portions of the Scriptures. Before leaving the government rest-house, I put a small tract, entitled "A Dialogue on Salvation," within the latter. I think it advisable always, when the gospel is first made known to the people, to give a tract of this description, with the portions of the word of life we distribute. It will enable them much better to understand what they are about to read. In cases where the Old Testament, either in whole or in part, is given, I consider this to be absolutely necessary. A heathen who shall take up the Old Testament, without having the New Testament at hand, would be much in the situation of the eunuch whom Philip met on his return from Jerusalem. He could scarcely find out the Messiah, even from those parts which speak most plainly of him.

While on this subject, I cannot forego the privilege of making a remark in this place. It is, that the case of the eunuch just mentioned has often been brought forward as a reason why the Scriptures should not be distributed, unless with note and comment. But do those who urge it, urge it upon legitimate grounds? I think not. If we give nothing but that part of it which the eunuch had, the reason has some degree of plausibility. But we give the New Testament at the same time, in which the plan of salvation

is so fully unfolded, that the way-faring man, though a fool, need not err therein. Call up the eunuch from his grave, and put him in the position in which Philip met him, with the gospel of Luke, for instance, in his hand, and let him read the discourses of our Savior, recorded by John, and then turn to the Acts of the Apostles and learn what they say of him,—and would he have any further occasion to ask who Jesus is? Would he need any Philip to tell him even of whom Isaiah spake? One more remark. It is, that the free distribution of the Scriptures among the heathen is scarcely countenanced by some, from the fact that a bad use is sometimes made of them. That a bad use of them is occasionally made I allow. But if this objection be valid, it may with equal propriety be urged against all we do, whether in the works of nature or of grace. The sower may refuse to sow, because some of his seeds fall by the way-side, and others rot in the ground, or are devoured by birds. The preacher of the gospel may refuse to preach because many whom he meets blaspheme and ridicule that blessed name by which he is called. Will it be urged that when a bad use is made of the Scriptures, the money it cost to print them is thrown away? And is not the money it costs to support the preacher of the gospel equally thrown away, when the messages of salvation he communicates are met with blasphemy and ridicule? It will not, I presume, be urged that a bad use is more frequently made of the written than of the oral word. If one individual to whom the missionary of the cross preaches the gospel, among ten thousand heathens, hears attentively, and lays to heart what he heard, does he not consider that he has received a large reward? And does he not for joy, almost forget the nine thousand nine hundred and ninety-nine cases in which it may be, he has been casting pearls before swine? The distributors of the Scriptures among the heathen of India have hitherto not labored in vain. I can bear my testimony to the truth of this assertion. I did bear it, if you recollect, at a late meeting of the Madras Auxiliary Bible Society, and in the last great day, if no other instance is afforded of the good done by this society, it will have received ample payment, though every other copy it may have distributed was destroyed. But there is other than my testimony, that the distributors of the Scriptures have not labored in vain. Let me adduce one instance. Some years ago Mr. Ward, a christian



missionary, in going through a village near Calcutta, left at a native shop, a Bengalee New Testament, that it might be read by any of the villagers. About a year afterwards, three or four of the most intelligent of the inhabitants came to inquire further respecting the contents of the book left in their village. This ended in six or eight of them making a public profession of Christianity. Among these one deserves particular notice. An old man named Juggunath, who had long been a devotee to the idol of that name in Orissa, had made many pilgrimages thither, and had acquired such a name for sanctity that a rich man in Orissa was said to have offered him a pension for life, on condition of his remaining with him. On his becoming acquainted with the New Testament, he first removed his image of Krishnoo or Juggunath, which he had hitherto worshipped on a tree of his garden, and at length cut it up to boil his rice. He remained steadfast in his profession of Christianity till his death. Two others, being men of superior natural endowments, employed themselves in publishing the doctrines of Christianity to their countrymen in the most fearless manner, while their conduct was such as to secure them universal esteem. Here, more conversions were hopefully produced by a single New Testament, than many missionaries have been permitted to see, after years of labor in preaching the gospel.

Sterembatoor has lately lost a number of its inhabitants by the cholera. The reason assigned for it is, that the goddess Ammal, who has a temple in this town, has been neglected for the last twenty years, and has been taking vengeance upon the people for this sin. For the last two days I am informed that she has ceased her work of destruction, in consequence of the vows they have made to give her her due. On the coming Sabbath their propitiatory offerings are to be made. Alas, how are these wretched beings taking captive at the will of the devil! May the ever blessed Spirit open the eyes of those who have this day been supplied with portions of the Scriptures and tracts, to see the vanity of their system, to clear away their refuges of lies, and lead them to the Savior.

*Conjeveram—Maarvundoor—Carungooly.*

27. *Conjeveram.*—Took a walk early this morning into the city, to see something of its dimensions. Found but little to recommend it as a place of residence for a missionary, except its population.

The city is wholly given up to idolatry. There are six different kinds of temples dedicated to Siva, Vishnu, Karli, etc. In this we see the worldly policy and craft, which actuated the framers of the present debased system. All is on the plan of the theatre. The same scenes of show and parade would become tiresome and cease to arrest attention.

28. Yesterday I referred to the craft of those who framed the system of faith embraced by this people. Last night I had an opportunity to witness the truth of what I then asserted. The cholera has lately made its appearance here, and those who have in charge the temple of Ammal, have, of course, given out word, that she has sent it, and that the sine qua non of her removing the scourge, is money or other offerings. In order effectually to secure their object, they endeavor to make the people believe, and do actually make them believe, that the goddess comes down, enters certain of her votaries, and speaks through them. Such a visit, it appears, she has been making to night. The votary she entered has been parading through the streets with a large collection of flowers, resembling the hay-stack, upon his head. Incense was carried before him, and two persons with swords acted as his guard. He was also accompanied with drummers and dancers. When he reached the house opposite to the place where I now am, he stopped. One of his attendants spake for him. He declared that the goddess had not been honored as she should have been, and that offerings must be made at the approaching festival to appease her. I need hardly add that the people are so much afraid of this terrible goddess, that they will hardly dare to refuse the demand made upon them. A part of all that is given at such times goes to those who have charge of the temple; the people never for a moment thinking of the fraud which has been imposed upon them. This morning neither my native helpers nor myself went out among the people. We remained at the rest-house to attend to the multitudes which flocked to us for books and tracts.

July 3. *Maarvundoor.*—Yesterday being the Sabbath, of course I did not leave Chingleput. Indeed I could not with propriety have left it, had it been a week day, as my work was not done. My native helpers went out into the town in the morning, and to the two adjacent villages in the afternoon. I remained within doors, and had as much to do as I could well go through with. Independently of tracts, we distributed

above three hundred portions of the Scriptures to Roman Catholics, Mohammedans, and heathens. I had the unhappiness to witness a degree of boldness in wickedness, which those who have received the word of God have but seldom shown before me. A copy of the gospel was, with the exception of the cover, torn probably into a thousand pieces, and thrown into the bungalow where I was, through the window. About the same time, this person, or one of the same "baser sort," got into a quarrel with the man, whom I had stationed at the door to prevent the rush which otherwise would have been made within the bungalow. I kept the doors of the bungalow closed until about six o'clock, when I allowed the few visitors present to come in. Among these was an interesting man, seventy-five years of age. He said that he wished to know the truth, and he heard it from my lips. I also supplied him with truth in its inspired form. He expressed an uncommon degree of pleasure in having met with me.

4. *Carungooly.* In this village I came to a well's mouth, where some women were drawing water. I proclaimed the name of a Savior to them. It recalled to my recollection the time when the Lord Jesus addressed the woman of Samaria, while sitting on Jacob's well. Would that I could say that I had witnessed such results, as did the blessed Redeemer. Not a person I have met with since I left Madras is at all impressed, so far as I know, with the desire to embrace the offers I have made of mercy through him: and not a spiritual leader have I met, and yet we are told in one of the periodicals of one of our missionary societies, that idolatry is not long to be the religion of India. What is the ground for this assertion? Is it because a missionary is here and there scattered over an extent of some thousands of miles? Will one man storm a fort, or a dozen men subjugate a country? Again I ask, Is it because many of the temples are going to decay? And what is the reason of this? Is it not because the people have not their rich kings to keep them in repair?—Again I ask, Is it because the people are less mad upon their idols, than they were a hundred years ago? Not a particle as a general thing. Here and there, it is true, there may be an insulated case, in connection with missionary stations and surrounding the courts of pious civilians and others. Indeed there may be a considerable congregation of such cases; but the mass,

as a mass, is firm in its attachment to idolatry. Alas, that such sentiments as those to which allusion has now been made should find a place among the records of missionary societies. Let these be discarded at once, and I would say forever, until the church awakes from her slumbers. God is not going out of his usual course to turn the people. No miracle will be performed to effect it. The instrument by which it is mainly to be accomplished, is a preached gospel, and to preach it there is not, on an average, more than one missionary to a million of souls. If India is to be converted soon, we shall without delay see hundreds of these ambassadors of the cross flocking to her shores, whose grand object it will be, not merely to preach the gospel themselves, but to establish schools, which, through grace, shall become schools of the prophets; and send forth thousands of spiritual laborers into the harvest. Then will God put honor upon his own name, and India shall soon stretch out her hands unto God. "Them that honor me I will honor."

But even on the supposition that the statement above alluded to is true, and that idolatry has received such a shock, that it will soon crumble into ruins,—have we any reason to congratulate ourselves, while such a state of apathy and torpor overwhelm the churches at home? Suppose that the people were universally this day to throw down their idols, where are the means to teach them a different system; to teach them Christianity? Thus far in my journey, as I before said, I have met with no such persons, and with here and there an exception, the same dearth elsewhere prevails. And would there be no danger of a reaction? Might we not see, at least to a very considerable degree, such a scene of anarchy and confusion as characterised the revolutionary days of France?—a scene, at least in part, produced by banishing the Roman Catholic religion, and by setting up the goddess of reason. And might not this very scene in a short time constrain them to return to idolatry, as the confusion in France led to the re-establishment of the Roman Catholic faith, wretched as it was esteemed by those very persons who re-established it? If we cannot have those, who are able to direct an idolater to Jesus Christ, it may be well for him to remain in his heathenism until he has. To say the least, I should be afraid to remove him from his condition, awful and wretched as it is, when his last state might be worse than the first.

17. Yesterday morning I went out into the streets of Sadras, preaching the gospel and distributing the word of life. In the afternoon went to a village and told the people of a Savior. One man asked what wages I would give his son, if he should embrace Christianity. Excepting one copy, we have distributed the whole stock of our gospels.

18. Reached home this afternoon. Have seen but few villages since I left Tackatoor. Passed a very extensive bed of salt-pans about fifteen miles from Madras. If I am to judge from appearances, an immense quantity of salt is made from them. Gave away my last gospel last evening to a young seapoy, who is on his way to Trichinopoly.

The words of inspiration are now in the hands of 5,000 or more of the persons among whom I have for a month past been preaching the gospel. Most who have received them, have received them with great desire, though probably the desire proceeded, in a great majority of cases, from curiosity. But even though this may be the case, may we not hope that as Zaccheus's curiosity was instrumental in leading him to embrace the Savior, these may be equally blessed to them. Be this as it may, God is honored by the distribution of his word. I feel more and more impressed with the importance of giving the Scriptures to every individual who can read, throughout the districts which come within the sphere of the operations of the Madras Bible Society. Indeed, what are the immortal beings within these districts to do, unless we can put into their hands the directory to the kingdom of life—the only directory, I may say with regard to most of them. No voice are they destined to hear, proclaiming, "Behold the Lamb of God which taketh away the sin of the world." They grope the dark road to death, with all the lights of heaven extinguished upon their path, and the shades of eternal night now hang over their undying spirits. The Bible, and I would add the tract societies, of Madras have the destinies of many of the heathen, for heaven or for hell, suspended upon them. At least, we ought to judge so, when we remember how the ever blessed Spirit has honored his written word in the times that are past. And will not these societies go forward? Will they see the millions under their care, as it were, go down to the chambers of eternal torment, without giving them that light which may illuminate their path and lead them to heaven?

## China.

### JOURNAL OF MR. PARKER ON A VOYAGE TO JAPAN.

#### *Object of the Voyage—Loo Choo Islands.*

THE object of the voyage, of which some account is now to be given, and which was mentioned on pages 77 and 141, is thus stated by Mr. Parker.

Three Japanese sailors, the only survivors of a junk's crew of fourteen men, landed on Queen Charlotte's island, and were captured by the Indians, and afterwards redeemed by an English factor of the Hudson's Bay Company at the Columbia-river settlement. By him they were sent to England, and thence to Macao, where they were providentially placed in the family of the Rev. Charles Gutzlaff. Here they were employed in teaching him their language. Sometime in March last, four other men from the same country, who had been wrecked on Luconia, arrived from Manilla. With the benevolent object of restoring these shipwrecked mariners to their country, the house of Olyphant and Co. despatched the ship Morrison, captain D. Ingersoll, for Yedo, the residence of the emperor of Japan.

Besides the ship's company there were on board the Morrison, Mr. King, partner in the house named above, accompanied by Mrs. King, also Mr. Parker and Mr. Williams of the mission. Mr. Gutzlaff being at that time at the Loo Choo islands, and his presence in the expedition being important, on account of the knowledge he had acquired of the Japanese language, the Morrison proceeded first to that group to take him on board.

The vessel carried no armament, and only a small assortment of such articles of trade as it was supposed might be in demand in the Japan market, in case the people should be disposed to engage in trade. An assortment of medicines, together with such surgical instruments as might be most useful, if intercourse should be allowed with the inhabitants, were also taken. Thus furnished for her benevolent errand the Morrison sailed from Macao on the 3d of July, 1838, directing her course for Napa keang, the principal harbor on the southwest Loo Choo, where she arrived safely on the 12th.

Of the appearance of the island in the vicinity of this harbor, Mr. Parker remarks—

The distant appearance was beautiful, and the nearer view still more so. As

we approached the island the sandy beach and the waters near were covered with fishermen. From the shore the land rises by gentle acclivities to high lands of a thousand feet. The bright shining tombs were seen afar off, and at first were mistaken for houses. Barren spots here and there interrupted the more verdant and cultivated plateaux. Clusters of pines, with dense foliage, were dispersed over the acclivities and summits of the hills.

Junks from Japan and various other nations were lying in the harbor; and many of the people were seen on the house-tops and highlands looking at the strange visitors. Some hours elapsed before any came to inquire who they were or on what errand they had come; but at length two or three boats visited the ship in a friendly manner, bringing water and other refreshments.

Shortly afterwards a company from the ship, including Mr. Parker, went on shore. They were received in a friendly manner by the people, who gazed upon them with wonder. After a while a number of petty officers approached, who desired the company to return to their boat, which they did, followed by a crowd of people. They rowed along the shore, the natives still treating them with kindness rather than hostility. On the next day the company landed again, and afterwards proceeded about two miles up the estuary of a river emptying into the harbor, the native officers still endeavoring to persuade them to desist, but employing no violence. On the 15th another visit was made to the shore, and a quantity of the vaccine virus left with a native physician, with ample instruction respecting the manner of using it.

#### *Origin, Character, Language, and Manner of Life.*

Respecting the population at Napa keang, Mr. Parker remarks—

The aborigines of the islands, the true Loo Chooans, are of a light dull copper color. Some of the young men were fair. The hair was uniformly black, and not so smooth and straight as the Chinese. Their eyes, for the most part, are of a dark grey color. They are not stout or corpulent generally, and are below a medium stature. Gentleness and natural simplicity characterised them all. Among the aged were some who would not be distinguished from Malays, had they been seen in a Malay country. Those whom I designate as aborigines are the

most numerous. But a stranger could not fail to recognise a mixed population, embracing the Loo Chooans, Tartars, and Japanese. The subordination in which the people are held to their foreign rulers, the Japanese, is similar to what obtains in China. The foreign population comprises the officers from the highest to the lowest grade, both Chinese and Japanese. The females, as in all heathen countries are depressed. All those we saw appeared to be Loo Chooans. Not a female was seen who resembled the Tartar ladies of China. They are fully equal to the men in stature, and were generally very tidy.

The houses were generally very poor, some of them not equalling a European sheep-cote, and many not exceeding ten feet square and six or seven in height. The sides are made of thatched straw, which also constituted their bed. Some were surrounded by a low wall of coral stone; while others had four stone pillars at the corners, with tiled roof, terminating in a point, the whole house containing but one room, without doors, windows, or fire-place.

The court dialect of China is spoken by the officers, and read and written with tolerable facility; though not one in ten of the plebeians knows a Chinese character. The language of the country is similar to the Japanese.

The productions are rice, sugar, millet, melons, sweet potatoes, egg-plant, etc. Scarcely a dog, cat, or animal of any kind was seen, except a cow grazing on the hills and a few goats and pigs, with some small horses and bullocks.

The policy of the government is to conceal information respecting their country and laws. They cheerfully furnish the vessels of foreigners with such refreshments as they can afford, but will receive no remuneration. The simplicity and urbanity of the people were very noticeable. Never have I seen an uncivilized people for whom I felt such a sympathy; and thrice happy will be the man who shall reside among them and impart to them the gospel.

#### *Approach to Japan—Repulse from Yedo.*

Having obtained what information they could, which they deemed important, at Loo Choo, the company sailed again for Japan, and on the 29th of July descried Cape Izo, the most southern point of the principal island. Of the appearance of the coast Mr. Parker remarks—

The land rises by steep acclivities, hill beyond hill appearing, each file ris-



ing a little above the one to the south of it, till at the distance of forty miles in the interior, the cloud and snow-capped summits of Mount Fusi, the loftiest eminence of Japan, rears its majestic head. The sea appears to be navigable very near to the shore. The face of the country wears the aspect of fertility. Some of the hills are nearly perpendicular, and their denuded declivities descend to the water. Some forests were seen between the mountains. In the afternoon, approaching nearer to Mount Fusi, the whole summit from this view was exactly the shape of the roof of a temple, sloping on four sides, but the length greater than the breadth, and as even as a roof of slate. Our feelings had suggested that we were in the neighborhood of snow, before it was visible. The mountain is estimated to be 10,000 or 12,000 feet high; and as it is now mid-summer, we infer that the snow upon it is perpetual.

Early on the morning of the 31st, the ship entered the large bay, at the head of which Yedo, the capital of the Japanese empire, stands. Many fishing-boats came around, those in them making signs and conducting in a friendly manner. The Japanese sailors on board the Morrison were greatly delighted at seeing their native land again, and the thought of being shortly restored to their friends. But these hopes were soon most painfully blasted.

At eleven o'clock, A. M., we heard cannon, as we supposed, a signal from the capital that a foreign ship had arrived. The heavy fogs and clouds which hung over the land prevented our seeing the place of firing. We continued beating up for the harbor which the Japanese had pointed out to us as safe, till at length the weather became fair, and we saw the fortification at Aura Gawa, and the smoke of the cannon, and soon after, to our discomfiture, the balls falling into the water a half a league distant. The ship was then directed towards the land on the west, and came to anchor. Fishing boats soon came to us from all parts of the harbor. They were timid at first, but gradually approached as we beckoned them to the gangway. An old man of sixty came on board crouching servilely. As he led the way, the deck was soon covered with natives. Some of them carefully surveyed the magnitude of the vessel, and stood aghast, as they looked up to the top of the mast. Many others came on board in the course of the afternoon, but no person who ap-

peared to be an officer; nor could one be brought on board, though we repeatedly requested it, and sent cards containing this request, written both in Chinese and Japanese, by those who visited us.

The same healthy appearance characterised the Japanese, as that of the Loo Chooans. They are above the common stature of Chinese and Europeans, with complexions much fairer than the former. They have high, broad foreheads, with a full and muscular frame, giving them an athletic appearance. Their deportment was characterised by urbanity rather than the want of it. They bore marks of poverty, and some of them of extreme penury.

After the last of our visitors were gone all was quiet, and we fondly hoped that our papers might reach head-quarters, and that an officer would wait on us next morning.

July 31. At six, A. M., the delusion in which we had reposed the last evening was broken up. Instead of going early on shore, as had been determined, we were looking about us for personal safety. During the night cannon had been brought from the fort and planted on the shore opposite, from whence they commenced firing as soon as they could well see the ship. Orders were immediately given to weigh anchor, presuming that they would be satisfied when they should see us getting under way. A white flag was hoisted to no purpose. They fired faster than before. Unaccustomed to hearing the whizzing of cannon balls, ourselves being the target, the effect upon our company is not easily described. The balls flew fiercely around us, fell into the water a few lengths of the ship short of us, passed over and beyond us, through the rigging, and one perforated a port hole about mid-ship, pierced two deck plank, glanced, and passed through the thick sides of the long boat, and bounded into the water. While working the windlass, a ball passed in a range with the men, so near that they felt the wind of it, and had they not at that moment been falling back on their levers, it might have disabled or killed many of them. When the anchor was home and the ship under sail, a ball was shot over us well aimed to take our masts, but it fell a few feet to the larboard.

Thus were we mercifully delivered from a government whose hospitality is hostility. A momentary panic ensued, on the captain exclaiming, We are becalmed! It was only for a moment, for all sails were soon full again, and the

shore rapidly receded. As we escaped the reach of the guns on shore, a few rounds from a boat anchored in the direction of the fort were fired upon us. In a little time three gun-boats pursued us out to sea. Immediately on getting out of the harbor the ship was hove to; and having thrown overboard, before we left the harbor, a canvass, on which was written a request for an officer and also for water, which we saw taken up by fishermen, we waited for the government boats to come up, but in vain. Their determination not to communicate with us was not to be shaken. In this dilemma our only alternative was to put out to sea.

#### *Approach to Satsuma and second Repulse.*

The Japanese sailors on board the *Morrison* were filled with disappointment and indignation at the proceedings of their countrymen on shore, and nearly all their hopes of being restored to their country and friends were extinguished. It was, however, determined to make another attempt, and the ship put away for Satsuma, a more southern port. On approaching that place, Mr. Parker remarks—

No villages were visible upon the coast or fishing boats. The shore is less bold than is usual for Japan. A casual observer might pronounce the hills clothed with the richest verdure. A tolerably even range of mountains runs parallel with the coast. The summits, for some distance down the declivity, are merely covered with a greensward, and resemble pastures closely fed, and are as smooth as a new-shorn lamb, no stones or hillocks being visible upon them. The most interesting features of the landscape were the long and gently curved ravines, covered by a dense and deeply verdant coppice. These glens seemed too dense to be passable, even for a sportsman, and were as even as a hawthorn hedge just clipped. Probably the summits are too sterile for cultivation, as the jungle extends up every niche where there is sufficient soil for trees to grow.

On the 10th of August the ship entered Kagosima bay, and a boat having been sent on shore for a pilot, a native boat came along side with an officer on board, the interview with whom Mr. Parker thus describes—

He was obliging, and had brought a pilot to conduct us to a temporary anchorage until communication could be

had with the higher authorities, when they would conduct us to a safe harbor. He said the country belonged to the prince of Satsuma, and that a boat had already been despatched to Kagosima. He took Mr. King's despatches for the prince, including those prepared for the emperor at Yedo, and said a return would be received in three days. At two P.M., another officer returned the communications delivered in the morning, which we hoped had been forwarded to Kagosima, the capital of Satsuma, saying a messenger had been despatched to the prince; that a high officer would visit us the next day, and that he had brought another pilot to conduct us to a harbor for the night. Two boats with large cisterns of water were sent off immediately, but a squall prevented our taking it in. Fruits, etc., were to come the next day, though a recent famine in Japan rendered all provisions scarce. The people informed the men who returned, that in the seventh month of the last year, (July 1836) they had a gale of thirteen days, destroying all their crops. Ewaketchy, one of the Japanese sailors on board the *Morrison*, went on shore, and said that he was received with as much hospitality by the magistrate as he could be by his own family. He attributed our failure at Yedo to not letting him and his companions communicate with their countrymen.

The Japanese, in conversation with their countrymen, were informed that the empire was in a state of general rebellion; that decapitation was the order of the day at Yedo; and that Asacca, the third city of Japan, had been nearly reduced to ashes by the insurgents. Doubtless there must be some foundation for these statements. They seem to have been given as the news of the day to those who, having been absent a number of years, wished to know the condition of their country.

Mr. Parker represents the natural scenery around the bay of Kagosima as being extremely varied and beautiful, consisting of hill and valley, forest and open land, cultivated grounds and lawns, where nature and art had combined to give delight to the eye of the beholder. A few villages were in sight around and near the bay. The officers who came on board knew no foreign flag, except the Chinese, and said that no European vessel had been seen there before.

No change of conduct or feeling was manifested by the officers or people on shore till the morning of August 12th, when the great man-

during, according to promise, was to visit the ship. He did not, however, make his appearance, nor was there any communication received from the shore. The journal proceeds—

At half past seven in the morning, a fishing-boat with half a dozen men came off, and at some distance told the Japanese on board that the ship had better put to sea, and said something of the officers firing upon us. Immediately warlike preparations were seen on the shore. Objects were seen to which a better name cannot, perhaps, be given, than *portable forts*. These were four or five rods long and as many feet high. Two of these were at first discovered north of the village of Choorgormutzu, and a yellow flag hoisted within. The men were very busy within the forts. Soon a similar preparation was made on the south of the village. Our Japanese believe that these forts were capable of turning musket shot and even cannon-balls. They recognized them as the accompaniments of war. However, the idea that what we saw was only the preparation for the high officer somewhat diminished our apprehensions of hostilities being renewed against us, especially when we were in the place to which they had conducted us officially, and as we had repeatedly assured them we only wished to know that it was their pleasure, and we would depart immediately. But, with the exception of what was said by the fishermen, we had received no intimation that such was their desire. All doubt of their design was soon expelled, when we saw a band of some hundred soldiers in full speed upon the beach, making for a defile in the high bank, through which they ascended to the shelter of one of the forts. No sooner were they behind the fort, than they commenced a promiscuous fire of musketry and artillery. Our situation at that moment is not easily realized. Anchored in a small bay, with seventy-five fathom of heavy chain cable to be taken in, nearly becalmed, and the little wind we had being directly against our going out. The captain, with his usual presence of mind, made his arrangements; but even the little breeze we had soon failed and left us scarcely enough to steer the ship, so that as she loosed from her moorings, she drifted towards the shore. But by means of the boats which were lowered, we succeeded in keeping off. The firing from the shore continued. Not only the wind, but the tide also, was unfavorable. Soon a squall arose which raised our hopes of being speedily extricated; but

in a few minutes we were perfectly becalmed again; and to our great annoyance, we discovered that they had opened their artillery upon us from the opposite side, and the current was setting the ship under the guns; and as we were in fifty fathoms water, it was not easy, especially in such a current, to anchor. The calm was momentary. Baffling winds sprang up. Standing towards the place from which we started, we found the heaviest guns transported to a headland outside the harbor, whence they renewed their fire upon us, whenever we were on the tack in that direction. Thus we were for eighteen long hours between two fires, one on each side of the bay, which is from three to five miles broad, where flight was our only way of escape, having purposely left the ship's armor in China.

As this was the third day after our arrival, the period first stated to be necessary to receive an answer from Kagosima, there is no doubt that the firing was according to the orders of the prince. It was too apparent that the desire of the officers was not merely to drive away a foreign ship, for when they saw the sails unfurled, they bestirred themselves as though they feared the golden opportunity of gaining laurels would soon be past.

The ship having escaped from the bay of Kagosima without loss of life or serious damage, the party on board her relinquished the hope of accomplishing the object of their voyage, and proceeded on their return to Canton, where they arrived on the 29th of August. The Japanese sailors, unwilling to be set on shore to be exposed to the suspicions and treachery of their countrymen, were, at their own request, taken back in the Morrison to Canton.

#### *Brief Account of the Papal Mission to this Empire.*

The expedition of which an account is given above, is probably the only serious attempt to introduce the christian religion into Japan, which has been made since the expulsion of the Jesuits about two centuries ago. Previous to that event Christianity had had a foothold in the empire for more than three quarters of a century. The plan of subjecting the empire of Japan to the pope seems to have been formed by some Portuguese priests about the year 1542; though it does not appear that any thing was accomplished until the celebrated Francis Xavier, a Spanish Jesuit, with two associates, entered the empire in 1549, and was followed by other priests from Spain and Portugal.

They labored with much success in a number of the principal cities, and before forty years had elapsed the christian religion prevailed extensively among all classes of the population. A number of the princes, and some of the royal family are said to have been baptised; by whom embassies were repeatedly sent to the court of Rome. But the work did not proceed without opposition. About 1580 a persecution arose, in which five of the priests suffered martyrdom. The spirit of persecution raged again from 1613 to 1624, during which period great numbers suffered martyrdom; and again from 1628 to 1630. Nor, during the intervening periods, were the missionaries or their converts altogether unmolested. The jealousy felt by the pagans in view of the success of the new religion, the haughtiness and ambition of the priests, and the interference of other christian nations, which could not contentedly see the Spaniards and Portuguese in possession of these new sources of wealth and power, laid the foundation of constant hostility, on the part of those who favored the old religion of the empire, towards the foreign priests and their adherents, and caused the death of some millions of the people. Such was the hatred or the fear of Christianity as taught and exemplified by the Jesuits, that an inquisitorial tribunal was established in all the principal places of the empire, the object of which was to search out and destroy those who favored the christian religion. Its investigations were to be renewed every year.

About 1675 the Dutch East India Company sent ambassadors to the Japanese court, for the purpose of opening a trade with the empire; and trading colonies were soon after established there. When the Jesuits were expelled, the Dutch, by declaring that they had a different religion, were allowed to continue their trade, on condition of their treading the crucifix, the almost idolized badge of the Catholics, under their feet, and complying with other severe and humiliating terms; to which they assented.

The English made attempts to obtain foothold in Japan in the year 1613, and again in 1673, but without much success.

Some Portuguese Jesuits, some years after their expulsion, attempted to renew the mission there, calling themselves Dutchmen, and hoping thus to pass unnoticed. But they had scarcely set their feet on the land before they were presented with the crucifix, as all strangers entering the empire were, and required to trample upon it, to indicate their contempt of Christianity; and refusing to do this, they were at once detected, and together with their attendants, amounting in all to 46 persons were crucified.

## Southern Africa.

### JOURNAL OF MR. CHAMPION AT GINANI.

THE extracts from the journal of Mr. Champion, concluded at p. 187 of the last volume, furnish an account of the commencement of the station at Port Natal, and of his labors till June 8th, 1838. Immediately after that date, he made a second visit to the capital of Dingaan, when arrangements were made for commencing a station at Ginani. What follows relates to his journeys and labors subsequently to his removal.

### *Departure from Natal and arrival at Ginani.*

*August 30, 1836.* Mr. Grout with myself and wife left our dear friends and home at Natal, for our contemplated work among the people of Dingaan. The children of the school, and some of the people accompanied us to the foot of the hill on which we have dwelt, and it was affecting to part, especially with Doct. and Mrs. Adams, the companions of our pilgrimage since we left our native shores. The friendly natives each took our hands with tears in their eyes, and kissed them, as their testimony of affection. Our wagons were each heavily laden, and drawn by sixteen bullocks. A journey of seventy or eighty miles lay before us, to be paced over probably at the rate of ten or twelve miles per day. The first day we crossed the sandy Natal flats, a distance of perhaps eight miles.

The Sabbath found us still twenty miles from the Zulu boundary. It was the country where Chakka once reigned, the terror and scourge of these nations. A stream beautifully fringed with green bushes wound around the place where we halted. We could but spend the day in our own spiritual improvement, and that of our little company of twelve. I ascended a hill for prayer and meditation. A wide country lay before me with its hills marked as the sites of many kraals formerly inhabited, and in view of the very trees, under whose shade, as report says, the above named despot was murdered. I thought of the thousands who have gone down to death from this land of late years, all without the gospel. In all probability Chakka would have received missionaries, as he had an exalted opinion of the white man.



Some white traders with a company of Kaffers having encamped near, Mr. C. thus describes the scene which followed.

The Kaffers built separate fires at short distances from each other, and the evening exhibited a busy scene of conversation, shouting, and gormandizing *bock* or buffalo meat. The natives usually consume their whole quantity of meat, be it great or small. On one occasion I recollect a good sized wild hog was killed. Some five or six natives were with us. They began their work at evening, and before they slept the whole animal was devoured, except the two hams we had reserved to bring home; and the next day, had they found him, they would have eaten another. They cut the meat in strips, and lay it across the blazing fire. As soon as the juices begin to fry out, one takes a knife and one end of a strip, and offering it to his neighbor cuts off a mouthful from his end, then to the next, and so on till the company is served. A Zulu knows not how to eat alone. If another is present, he will share with him his last morsel. It further bespeaks the filthy habits of this people, that there are some parts of the inwards of a beef that they eat raw, seizing them as soon as they can come to them after slaughtering the animal. We had to interrupt our new comers, and having collected them, they listened attentively to the story of Jesus.

The next day we came in sight of six lions and three troops of buffaloes not far from the path. The former walked off very deliberately in a row, now and then, however, stopping to gaze at us. The latter fled at once to the bush. A herd of African buffaloes at a distance give one an idea of a drove of stout black oxen, except that their huge depending horns convince him of the difference. The herds that we saw contained some tens, perhaps an hundred. The skin is covered with very sparse bristly hairs, and is from a half to three fourths of an inch in thickness. It can well be constructed into admirable draft-ropes for the ox-wagon.

Arrived at the Togela, we heard that a woman of rank had recently died; that chiefs and people had been to the capital to mourn with the king, and consequently all business had been suspended. But now the wailing was over, and the people were returning.

On the 8th of September we pitched our tent in the Zulu country where Mrs. C. and myself remained, while Mr. Grout took a journey to Umgunglovu to

ascertain from the king the place in the district where he would have us settle. We dismissed our wagons to return for a new load of goods, and were left without an interpreter in this land of strange savages. But nothing untoward occurred. The people manifested the greatest friendliness, bringing abundance of milk and other fare, and seemed pleased with the thought that we had come to reside among them. Our nights only occasioned us some anxiety. The wolf, the jackall, and the wild dog paid us many a visit, and often did we fear an invasion through our cloth abode, for the sake of a taste of the slaughtered buffalo. I was necessitated to cut down all the thorn-bushes in our vicinity, that had served us for a shade, and barricade my house. They used to frequent us as soon as it was dark; we afterwards sat in patience and heard the growls and champing of the contentious party around our door. The weather at this time has become oppressively warm in the middle of the day, and we much need the shade of our mimosa bushes.

Sept. 16. To-day Mr. G. returned with the news of our selected location and the order that all Hlominhlani must come to school. The place assigned is apparently the best of any that we have seen on our routes to and from the king. Mr. Grout found the king quite inquisitive about what "the book says." He had remembered us, and sent a message respecting where he wished us to be located. The idea that dead folks live again, and that he will yet see them, startled him. Perhaps he thinks of some of his great captains, who have been recently killed for tardiness in the war against Sobuza. Numbers of people, consisting of their under captains and dependents, have been also killed, and the cattle of all have gone up to the king.

18. Sabbath. A rainy day. Had made an appointment, but the rain prevented. Went, however, to a small kraal in the vicinity, and found a few women. They listened with wonder and repeated my words. It was truly pleasant to feel that now all restriction is removed, and that we can publish to this waiting people the glad news of salvation. My hearers, with their accustomed ignorance and proneness to flattery, praised my words, said they loved God, and should not forget him.

19. Rode to-day to the district where Dingaan wishes us to settle. The country pleased us much. It is at the foot of a verdant, mountainous region, from which various smaller streams collecting

themselves into rivers, (African rivers I mean) after a distance of ten or twenty miles, empty themselves into the sea. On the Umsunduzi, one of these rivers, we chose a site, a little elevated above the valley of the stream, where we propose, if prospered, to build a habitation for our God. We could not but say in our hearts, Happy are the natives of these numerous villages, that now the glad tidings of a Savior's love are brought to their eyes, while perhaps hosts of others in this wide land must perish before my fellow Christians will conclude to send them the bread of life.

#### *Early Incidents and Proceedings at the Station.*

25. Some of our goods were yesterday left in the open field at the place above mentioned to await our arrival. A by-stander was asked if any one would steal them. At first he did not comprehend. Afterwards he said with surprise, "Steal? no! if any man steals in the king's country, he eats no more corn."

30. Yesterday we had a severe blow of some minutes' duration. It had been extremely hot during the day. At evening we heard a sound like that of a heavy wind rushing through a forest. But no forest is near. It came upon our cloth abode all at once, and had it not been firmly tied, it would have been swept away. As it was, it rent the canvass and some of the strings. It was accompanied with a few drops of rain, and followed by a blast of air, as warm almost as if coming from the mouth of an oven. In these days it is to us excessively hot from morning till night.

A vast cloud of locusts has been passing over our heads for an hour. It seemed much like a snow-storm for some miles around us in the mountains.

Oct. 9. This morning dawned our second Sabbath on this spot. The people made several excuses. Some said we should keep them all day. Others would wait till they saw their neighbors coming, etc. At length perhaps a hundred came. They listened, meanwhile conversing, smiling, taking snuff, and retiring from the audience. Evidently they scarce knew why they had come. The breaking up of our meeting was quite a noisy scene. However, we hope before long to see all the regularity and attention of a christian audience. May God bless his word. One inquired if it was right for him to go and see the doctor to-day. A woman came early to ask

if it were proper to dig. She went and advertised her neighbors, and to-day we have seen but one or two of these female gardeners about us. Thus is God producing an impression in favor of his holy day.

After mentioning that Dingaan had insisted upon their giving him some coarse blankets which had attracted his attention, and for which he, in return promised to give the missionaries some cows, Mr. Champion proceeds—

Nov. 7. Yesterday, after a delay of a week or two, the king, in accordance with his own suggestion, sent us a few cows in lieu of our blankets. They are but a picture of Pharaoh's lean ones. It seems as if it were to furnish a reason for some more exorbitant demands. To refuse his presents has seemed to be impossible; and to accept them places us in an unpleasant attitude. The messengers came with such shouting and praising of their king, that all things rang again. They were as usual very insolent, and full of liberties, demanding some things on their own account, and some for their master. We are glad to see that the king regards his word, and that we are still on peaceable terms. We need great prudence and discretion at this stage of our work, for many little circumstances might occur that would result in our dismissal from the country. The Lord in mercy grant such wisdom as we need.

Yesterday too was our Sabbath. A few assembled and were attentive listeners to an explanation of the ten commandments. A captain asked, after the meeting, "Who is our neighbor?" This gave opportunity to repeat Christ's answer to the same question, which interested them much. A village not far off, had sent to ask when the praying-day was, and yesterday they came. None were seen laboring. It seems as if God were thus impressing it on them respecting the day of rest. We would be grateful and persevere in our labors.

9. Our hopes revive a little. Yesterday Kogela our captain came direct from the king, with a message to obtain laborers for us, and to require the children to attend school. He seemed very friendly, and has not been as we feared, plotting against the Lord's cause. Now there seems to be a way open for us to instruct the heathen. May we in all our teachings be taught of God, and honor the Savior among this benighted people. Thus while Dingaan is enraged against others, there is hope that he is beginning

to view us with a different eye, and that the mission has a firmer footing than we had feared. Rumors are afloat. They at Natal fear an attack on account of the Zulu refugees that are found there.

14. We are just now moved to our house. It consists of three rooms ten feet by eight each. One room only is as yet thatched, and that even leaks badly. The other rooms are covered with our wagon canvass. Doors and windows we have none, and are obliged to substitute mats and reeds. The floor is of ant-hills, not even yet perfectly dry from the operation of being prepared. These were brought in large lumps full of ants. Then buckets of scalding water were thrown on them to destroy the animals. Some were destroyed, and some found refuge in the wall and elsewhere. Then the material is pounded fine, and by water brought to the consistency of mud, when it is levelled and left to dry. While drying the women come with their upper mill-stone (one about as large as the two fists) and pound till it becomes hard.

15. To-day Kogela came on, with his tall form wrapped in a shaggy blanket, followed by eight boys, that he might see what we did to them when we taught them. He seemed highly pleased with the experiment, and began learning himself. But it was with the greatest difficulty that we could induce him to say they should come regularly. He said he only brought them to see if they could learn.

Speaking of the ideas which the Zulus entertain about diseases and remedies, Mr. C. says—

Dec. 31. If they have had a bruise or wound in the days of their childhood even, they imagine that its evil influences continue with them, to make them sick at times through life. The wound, perhaps, has been rudely hacked, after the native mode of bleeding, which in ordinary cases enhances the difficulty. Numbers come with these their "izilalo," and if nothing can be done, they still tease and insist, till, to get rid of them, we are obliged to give them something. To pepper they attach great healing qualities, and often ask for it, be their ailment what it may. They eat it as greedily as they would sweetmeats.

For the last month I have had some time for study; and at length, through God's goodness, am enabled from notes to speak to the people about the things of his kingdom. To him be the praise.

Meanwhile we hear of the steady progress of the cause at Natal, and this puts joy into our hearts. Our school, however, still is not. Kogela is tardy, full of excuses, and seems unwilling to aid us.

#### *Great Dances at the Capital—Instances of Oppression and Superstition.*

The people are now all going up to the capital to celebrate the yearly dance at the eating of green corn. The king must eat the first, and then it is lawful for his people. They have been passing by us lately in numbers, all arrayed cap-a-pie for their senseless mummery. Sometimes they drive a bullock or two on before them, to serve for meat on the road. To-day a captain and his attendants came directly past the house, and we had an opportunity of examining his dress. When approaching, he reminded me of a picture of an Indian sachem that I have seen. A long white wing-feather of some large bird was placed upright in the otter band which passed around his forehead. A large bunch of smaller feathers was stuck in the top of his head. Strips of monkey's skin, so twisted as to resemble an animal's tail with hair on all sides, were hung over one shoulder and under the other arm, so as to cover the upper part of the body entirely. Skins of the wild-cat, prepared in the same way, were suspended from his hips, and reached near the knees. Beads or strips of skin were fastened around the ankles. The large brass bangle was on the fore right arm, while with the other he held his bunch of spears and his shield; which last was nearly as tall as himself, and much wider. Thus the whole country goes up to eat the king's meat, to dance in his presence, and to praise him.

This evening a circumstance occurred that gave me no little pain. A boy appeared, and said he wished to serve me. On inquiry I found that he had fled from Umgungghlovu for fear of being put to death. He and another boy had by accident slept on something containing a dress of one of the king's women. His companion was killed; he heard of it and fled. But the Togela was full, and he could not flee out of the country. We told him what was our proper work, and why we could not harbor him, as the king had charged us specially on the subject. On hearing about God, and being happy after death, he instantly said, "I love him and will serve him with all my heart." When told that by staying he would endanger us and himself, by

soon becoming known, he went out of the house, but cast a despairing look around, saying, "Where shall I go? I must go to the mountains and be eaten up by the wolves!" I believe there is a cry of oppression going up from this land, long and loud to heaven.

Jan. 2, 1837. We found a snake in the house to-day. Two or three have already thus invaded us. As I went to kill it, some Zulus, who were in the house, ran out with all possible speed, as if I had been doing some deed of darkness. I brought it out dead. "There you have killed a man," said they. It was an *ihlozi*, the spirit of some of their fathers that had come to my house to ask for meat. I should have killed an ox and let these poor folks eat it, and I would have been a great man, and the spirit's hunger would have been appeased, and he would have gone away. They consider them as harmless, and suffer them to go where they choose. I threw the animal away. One in going home made a long circuit, lest he should come into the animal's precincts.

Feb. 24. One of the captains in our vicinity has returned from the king's, having been there to testify in the case of a poor man accused of bewitching in our vicinity. The gross charge was that the man was seen with a bug under his arm. Other reports made him out as having converse with the owls. Five or six men were sent by the king's order to kill him. He and his two sons defended themselves so bravely that he made out to flee and lay his case before his king, with the defence that he did not bewitch. In some cases where they appeal to him, he pardons them. But not so here. Dingaan sent for his accusers, and having heard the case, delivered the poor man over to his smelling doctors, who accordingly smelled him to be a witch, and he and one son were executed.

The case of Umhambi, the runaway boy, I had not concluded. He was soon taken after leaving us, and kept in such cruel confinement, bound fast and starved, that death was a release to him. This came by an order from Dingaan with this interrogatory, "Why? why did you not kill him at once?"

I was asking about the doctors to-night; where do they get their knowledge? They plunge into the water with a fire-brand burning in one hand and come up with some snakes in the other, and the fire is not put out, and the snakes do not bite him. But how do they hold the snakes? "By their necks."

"And," said my respondent, "he can smell the witches and feel them." If one is bewitching, the doctor is sick and is not well till the man is killed.

27. To-day the news is they are killing a cow at a near village to appease the *ihlozi*. "The spirit," they say, "dwells in the fences and gutters, and in the thatch of the houses." To-night the meat is hung up in a house and the boys sleep there. In the morning it can be seen where the spirit in the night has been cutting off pieces all over the meat. "But do not the people come from all the villages and eat up the meat?" "Oh no! they only beg a little of the spirit." I asked why they did not watch to see the spirit eat the meat? "Oh, they were afraid. The being has assagays and goes about to kill men." This was all said with such an appearance of incredulity, that it seems to be of a kindred nature with some of the hobgoblin stories I used to hear in childhood.

I was asked by one to-day, Where do people go when they die? I told him we believed men lived. "Oh," said he, "we die, we are no more: our bodies are thrown away to the wolves, and that's the end of us." Said I, Is it pleasant to think of that? "Oh no!" was the answer. It seems that the men who go to throw away a dead body, live apart by themselves for some time, then are washed, and if the dead man had cattle, receive a cow. The property of the deceased with his wives, and perhaps children, go to his older brother. If the brother is not of sufficient age for marriage, he takes the wives, calls them his mothers, and they plant his gardens.

March 6. Yesterday was indeed a Sabbath among heathens. But few present. In one quarter a captain's wife was just killed by the king's order for no reason, apparently, except that she was once the wife of a great man who some time ago was killed by the direction of Dingaan. She heard the sentence, and submitted without a word, only that she expressed some reluctance at parting with her little child. The husband had to send two of his men to do the deed of death. They took a long strap or rein, and going with her to some unfrequented place, passed the strap around her neck, and with one standing at each end strangled and left her. They sent this as an excuse why they could not come to meeting. And also for some weeks, now, the soldiers, that is the majority of the people, have been absent at their head-quarters to learn new dances. These dances are composed and taught



to them by those whom they consider masters in the art, whom the king rewards with cows. The king has his own favorite regiment at this time under his training at Umgungulovu. The king, of course, composes the best dances. The art consists in making out an *igam* or song, and fitting to it the *imikuba* or motions of the arms and body corresponding. In teaching a company of soldiers, they seem to be as particular as professors of the art at home.—I began with the meeting. Assembling as we do in the open air, the least circumstance attracts attention, or excites laughter. Sometimes we are interrupted by the cackling fowls, sometimes by the barking dogs, at others by Zulus singing as they come to meeting. Singing and praying were services so new and strange to them at first, that they always excited laughter, though they were often charged on the subject. To a stranger just from a christian land, our audience would seem assembled for almost any other purpose, than for religious worship. When will they learn of Jesus! But he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

#### Visit of the Mission Family to the King.

About a week previous to the next date, Mr. Champion and all the members of the mission family at Ginani, went to visit the king at Umgungulovu, and while there, had opportunity to witness the dances before referred to, which were still going on.

*April 4.* The hum of the *umjada*, or dance, is sounding at no great distance from the mimosa-tree under which our wagon stands. At the place of parade the grass is worn entirely off by the constant treading of the dancers. When dancing they aim to stand in a circle. This circle is in some places four deep. The king's place is on the lower side. The great captains, with brazen necks and arms, perhaps a hundred in all, stand behind him. On each side of these stand the *amapakati*, petty captains, with rings on the neck only. The rest of the circle is filled up by boys or young soldiers, distinguished by their unshaved heads. One hundred and fifty of the king's women occupy the centre, and perform a sort of chorus, accompanied with clapping of hands. To convey on paper any tolerable idea of the unearthly sounds and the various antics and manœuvres of the dance is to me impossi-

ble. I have watched them till the shades of evening had set, growing so enthusiastic in the repetition of their warlike ditty, that it seemed as if they knew it not; and while the cloud of dust from their stamping rendered the atmosphere very dubious, and the one thousand dancers, by their irregular jumping and confused shouting, attempted to imitate the waving of the sea, and the awkward movements of their bodies and motions of their sticks in the air, were magnified by the darkness, I could imagine myself for the moment in another world than this. The dance seems to have no other object except that of repeating the praises of their king, and exciting the performers to deeds of war and bloodshed.

5. To-day we have spent considerable time with the king. He wishes every process that we describe, such as weaving, making soap, etc., to be done before him. He was delighted with some needle-work, and must needs have one of his girls instructed a little. He took occasion to lead us all over his *isigohlo*, palace, harem, or whatever you please to call it. It consists of apartments surrounded by high fences, each containing houses, and covering in the whole an acre or two of ground. He had the vanity, as on other occasions, to lead us into the apartments that had but one door, as if we had lost ourselves in the labyrinth. He showed us a dozen or more of his women, with their clothing of beads. These must have been fifteen or twenty pounds in weight—so heavy they could not take a quick step. Their heads and faces were also covered with the royal sort of beads.

9. The adieu. It has been rainy nearly all day. As we expect the usual confusion on the morrow, we thought best to go and take leave of the king that we might be ready to start early. This evening we have been up to the high place. A man stood not far from the great house, full of praise, shouting at the top of his voice, and calling Dingaan, the elephant's calf, the black one, the conqueror of all lands, etc. He waited a little for the monarch to hear his flattery, and at length the servant whose post is at the gate told us, he wanted to see us. He wished to hear the particulars of our business, and seemed favorably inclined in all respects. He said that Kogela, our captain had deceived us, and he sent particular instructions to all the great captains of our district, that is Hlominhleni. A message was to be sent charging them to aid

us in various ways in our work. He then began to converse with us freely to an extent we have not before seen. Among other things he still wished to be taught to read, and in answer to a question, said we must send over the ocean for a teacher to come and live with him. While conversing on religious subjects, he broke out, saying with great emphasis, "God ought not to have said in his book that men must die," an idea exactly coincident with his vain-glorious and ambitious feelings. He wished to know what God did in answer to prayer, if he would make it rain or not.

14. Returned in four days from Umgungulovu, partly by a new and shorter route. Arrived at home, and found every thing safe with several evidences of the trustiness of the Zulus whom we had left in charge. The people seem very glad that we have returned, and come to-day from all quarters, to say *Sakubona*, (good day.) Some are so glad that a three-fold salutation is not enough. God has been emphatically good to us during our absence. Truly the king's heart is in the hand of the Lord.

19. Our religious services are now attended with more interest and in greater numbers. We have seen some of the captains. They are, as usual, full of promises. A class of girls, however, in consequence of the king's order, has been collected for the purpose of learning to sew and read. They seem highly pleased as well as their parents. The naked things take not a little enjoyment these cold mornings when they come to school, in wearing the dresses made for them by some kind christian friends at home. To inspirit them they have commenced piecing a quilt which is to go to the king.

May 4. The people are returning from their two months' dancing, having concluded it by a trial of skill, one regiment with another.

An eclipse of the moon occurred about the 20th ult. As soon as observed at the great place, they all rushed out of the village-gate with fire-brands, and threw them up in the air, shouting and making confusion. Some of the fire returned on the heads of the multitude, and burnt them not a little. On all ordinary occasions it is unlawful to carry fire about, unless in some broken dish or other receptacle.

The school increases in numbers and interest. The fathers and mothers often come along with their implements of la-

bor, and look in upon the children with delight.

6. A messenger arrived here late this evening, excessively tired, having outrun his companions, to say that the king was sick and wanted some of the white man's medicine. It seemed like a call of Providence, and may be a means of good to that man and his poor people. The messenger has come from Umgungulovu in a day and a half. He lost his way in the dark and obtained a guide. He would not tell his errand till his guide was dismissed. The king hates to have it known that he can be sick and die like others.

7. This has seemed to me more like a Sabbath, than any I have yet spent on these shores. It was partly because of some little resemblance to things at home. We have a new building of reeds for a school-house partly finished, in which we assembled. In the morning and afternoon we had religious service in Zulu, and a Sabbath school in the intermission. Small indeed was the number of children, but we must not despise the smallness of Jacob. The people were quite inquisitive to be certain that they understood me. The Lord be praised.

17. The king says he is tired with the way his captains treat us, and will himself send us children and people to learn. Two of his servants came with Mr. G. for this purpose. He wishes, especially, to have them learn to write, and to make the drawing apparatus of his cart. Fearing that the white men were coming, he had them detained, and a letter written to them asking who they were, their names, business, etc.? He was surprised as well as delighted that the paper could tell their names, etc., as well as if they were present. He is beginning to see that paper messengers tell no lies, and after they had left some time, sent for the interpreter back to write another letter for him.

23. Commenced making new bricks for the house. The people wonder at every new instance of our skill. An expression very frequent is, "The white men have fingers." Good stones for building are difficult to be obtained, and to get a small load of indifferent timber, the distance is such that it occupies a whole day. Future stations may not in this respect be so unpleasantly situated.

24. To-day seven girls came from the king to be taught all kinds of work, as the messenger said.

*Preparations for War—Forms and Prevalence of Oaths.*

June 8. The warriors are leaving their homes for the king's and thence for the scene of slaughter. Where it is to be they know not, nor even are they at liberty to conjecture. Some, I could almost fancy, were sad in view of the dangers before them.

A few days since, the 21st ult., we experienced what we here call cold weather, thermometer being at 53°—56° all day. We were obliged to put on our thick clothing and get around the fire. It was the Sabbath. We saw one or two faces only. Our sphere of usefulness seemed to lie with our families and our own hearts. On such days it is a thankless task to go abroad. The missionary does it at the expense of his eyes, finding all the people in their low huts, shivering over a fire in the centre, and the house as full of smoke as one for curing meat at home.

9. All day long on one hand and the other are the warriors directing their course towards the capital. They follow each other in Indian file with their large oval black and white shields, held at their left side, their bodies adorned with ox-tails, and their heads covered with feathers. The war-dress of a captain has been described. It makes us reflect that we are in a savage land. Those who at other times have frequented our houses, and seemed very mild, when arrayed with the large otter-band over their forehead, the *ishloho*, or bunch of feathers, on their head, and the strips of ox-skin covering their chest, and their hands full of the instruments of death, appear like savage Indians. All seem to be in haste to-day. They pass our house, but none loiter as usual. They seldom even stop to say a *sakubona*. A boy who is at work for us, and is a soldier, can scarce contain himself, as he sees his fellows on the move. He says he must go. Thus are the young trained to delight in destruction. It is the spirit of the nation. The lame, the sick, the women and children only are left. The country seems desolate. I asked some if they were not sad that their friends should thus leave them alone? "Sad? No, when they return they will bring many cattle." They usually slaughter a beef and eat it previous to starting; and if they have them, take one or two with them for food on the way. The king gives them cattle to kill on their way to the enemy. The night previous to attack they throw away all their food, and

must conquer or starve. They are exposed to many injuries in the feet and much suffering from the cold.

10. Took a walk to inform the villagers that tomorrow is God's day. They have no habit of counting more than two or three days forward, and frequently come a day too soon or too late. They seemed glad of the intelligence. We have recently erected a flag-staff, which answers a tolerable purpose for those who are near, but need very much a better signal. I found few at the villages but women. These, however, have been by far our most regular hearers. When told of the things of the kingdom, they laud every word, and profess attachment to Him of whom we speak.

*Swearing* is one of the most common evils that comes under our notice. A man expresses some doubt about the truth of another's assertion. "Chakka, Vezi," utters the other, in a deep undertone. Vezi is one of the king's names. One asks another, as if to say, Is it so? "Dingaan," is perhaps all the answer. At Natal they swear by Farewell, or Faku. One of Dingaan's names often thus used is "Redeemer." That its tendency is bad we know, for as soon as they learn that God is higher than the highest, they point upwards, and speak his name in vain. It shows the utter want of veracity among this people, that on the most trivial occasions a man is obliged to call for an oath, before he can arrive at any degree of certainty respecting the assertions of his neighbor. To the most trivial subject, reckless whether true or not, they swear. In fact in common conversation, where they are at all interested, "Dingaan!" "Chakka!" "Vezi!" are uttered at every breath. Promises also they break without any compunctions. At first they supposed us like one of them, and would trust us in nothing. Now they consider our word as good as money.

26. Had an unexpected increase of school-children. They come voluntarily quite a distance, in all forty in number. It is good to be sought to for instruction.

July 16. We have met for the first time in this land of the Zulus around the communion table, only three of us in number. It was a sweet season with Christ within the doors. When shall many, redeemed from this people, celebrate with us this feast?

*Shields—Tour among the Villages.*

29. At the capital. Near the king's dwelling they are manufacturing shields.

A good ox's skin is split in the middle, and suffices for two shields. After being dried by stretching it out on the ground with pins, it is pounded with small round stones. It is then cut into its oval shape, by the king's shield-maker. Then a stick is laid along it length-wise, and on each side of it, parallel with the short diameter, slits are cut for the insertion of leathers, which make the stick fast to the shield. This wood protrudes a little above the top, and is adorned with a piece of cat-skin. A loop is in the centre for the insertion of the left hand.

As a spot for missionary efforts this region is most desirable. It is the grand central point for the whole Zulu country. Five or six large military villages are within a few miles distance, at which, during some parts of the year, are assembled the flower of the country. Nobamba, however, and perhaps others, are not merely places of rendezvous, they have permanent inhabitants. There are also a number of other villages in the vicinity, well inhabited. The gravelly and arid soil of this vicinity is, however, a slight objection.

Aug. 2. According to a previous design, I obtained a guide from the king and started for the village of Unghlela, situate upon the Togela. Following a southwest course by compass, I reached the Intsuze river, a few miles from the Togela, the first day at evening. The path lay through a tolerably level country, and I saw some twenty villages. Their cattle-folds of stone, reed fences surrounding each house in some places, and the houses thatched with new white mats, gave an air of neatness to these villages, such as I have observed in no other parts of the country. Not a trace of wood was observed in some parts. Heaps of cow-dung lay about the villages, dried for fuel. Towards evening we ascended some high land covered with patches of good timber. After walking along a flat, we came to its termination, and an almost perpendicular descent was before me, of some thousands of feet. Tired as I was it took me forty minutes to descend the steep. After I had descended a good piece, and hoped it was not far from the bottom, by a turn of the path I caught a view of the beautiful Intsuze, winding about among the hills.

The next day I passed through an interesting country. Much of it is watered by the above named river, which falls into the Togela near Unghlela's large village. I passed numerous villages.

The soil appeared good and crops abundant. Timber could be easily obtained for building, and many places could be found where the land could be irrigated. Stones for building, and for lime also can be found. Unghlela is the greatest man in the country, next to the king. A wagon road may probably be discovered in this direction which will facilitate communication with Umgungulovu.

13. Sabbath. Preached on the meekness of Christ, from Luke 9: 51—56. An old and half blind woman present asked if they did not do well to come and hear. On my replying, she asked, How can we walk in the way to heaven? She is not an uninteresting object of our instructions, and may through the prayers of God's people, be born again. The thought seemed to strike them, that if God should for a little while cease thinking of us, his sun would not shine, his rain not descend, and we all should perish.

20. Sabbath. As many as a hundred people, mostly women, came to-day from a new district of country seven or eight miles distant. They listened very attentively to some general account of the great God and the plan of salvation. A particular description of one interview this afternoon, at one of the villages, may not be amiss. "Sakubona, Champion," said one who met me at the gate, and immediately all the villagers heard it, and echoed the greeting. These consisted of some fifteen women. "Well, what have you come for?" To tell you the *indaba* (the message.) They gathered around me, and I rehearsed the story to them of the deliverance of God's people from Egypt in a few particulars. They professed much love, but I fear their hearts go after their covetousness. Just at concluding one began to admire the button-holes of my coat.

#### JOURNAL OF MR. VENABLE IN THE COUNTRY OF DINGAAN.

##### Sabbath at Natal—Visit to Dingaan's Capital.

Mr. Venable, it will be remembered, was a member of the mission which was commenced in the country of Moselekatsi, and which he and his associates were compelled to abandon in January 1837. Volume xxxiii, p. 416. They then proceeded across the country to join the mission in the country of Dingaan, and arrived at Port Natal, on their way, on the 27th of July. The first paragraph relates to the Sabbath which Mr. V. spent at Port Natal, previous to his entering his new field of labor.



July 30, 1837. Sabbath. Mr. Lindley spoke to a respectable congregation of natives in the morning. The service was held under the shade of a tree, as the school-house will hardly contain the children who came out on the Sabbath. Doct. Adams has here, I think, a very encouraging field of labor. The people give good attention for the time they have had the gospel amongst them. After the service for the natives, which was conducted through an interpreter, I preached to the Hottentots in Dutch; several of the white residents were present.

Aug. 30. The road to the king's residence is difficult for a wagon, and requires twice as long a time to be traveled in that way, as on horseback. We preferred to take the latter method, having horses which we brought with us. About eleven, A. M., Messrs. Champion and Wilson and myself, with our interpreter, set off for the king's residence, attended by the king's servant, who brought the message for us, and a party of natives to carry our presents to Dingaan and our own baggage. The last consists of a mat and blanket for each, as well as an iron spoon and a tin dish, and a small stock of beads to purchase provisions on the way. Those who are on the king's business take food where they find it, and none dare refuse them; and the servant who attends us would be bound to supply us without charge on the road, but we prefer always to remunerate those from whom we get any thing. We rode two hours, then halted for an hour at a village or kraal, and obtained some sour milk, which is very refreshing when one is warm and fatigued. Except the head quarters, the towns are generally small, and are built after the same fashion as are those of Moselekatsi's country; though the common towns are generally less than they are there. This is also the case in Caffreland, the towns there corresponding in size to those here.

31. Yesterday, as we travelled along we were in view of towns occasionally. The country was broken, but the soil pretty good generally. This morning it was three hours from where we slept to the next town. The country becomes rugged, and the soil is thin and rather sandy. We saw much timber, and some of it large, but growing in deep ravines, and very difficult of access. The burning the grass off annually, has probably done much to make timber scarce in this country. That in the deep and stony ravines, being better protected than that on the plains, suffers less from these

great conflagrations. The course of our route is nearly north.

Having stopped at the first town we came to, to get refreshments and let our horses graze, we proceeded, and in the afternoon reached Maguaza, a district of country which our brethren have been thinking of as suitable for a station. The object of taking our present route, instead of the one usually traveled by wagons, was to see this place. It is a high and hilly district of country, well watered and well timbered, with a pretty good soil. Almost every ravine seemed to have a stream of water, and for several miles along our way, large trees, without underwood, were growing over hills and valleys, making a forest somewhat resembling the wood pastures of Kentucky. Many of the trees were from one to two feet in diameter, with straight trunks from fifteen to thirty-five feet high. Such particular notices of timber may appear strange, should they come under the eye of a backwoodsman; but let him come to Africa, and it will do him good to meet with such timber as in the land of his nativity he would reject as unfit for any other purpose than fuel. When a missionary can find, within two days' journey with a wagon, timber sufficient for the purposes of a station, he may congratulate himself as fortunate. The population of Maguaza, within a distance convenient for a station, is considerable. The supposed distance to the king's principal residence is fifteen miles.

On the first of September, having reached Ungunglovu, and their arrival having been announced to Dingaan, he soon sent for them to meet him. Of the interview Mr. Venable writes—

On entering the narrow door of the isigohlo, we saw the king looking out at the door of his house, near which he was lounging on the floor, with a blanket loosely thrown over him. A band of various colored beads passing across his forehead, constituted the only ornament I saw about his person. The habiliments of civilized men he does not deign to wear. His countenance indicated nothing of that cruelty by which his name has become a terror to all around him. He directed the presents to be put within his house, and then that we must enter. Having entered, we sat upon the floor near him. He continued to recline, and at a respectful distance across the house sat some half dozen women, all corpulent enough. Whenever they or their servants came in or went out, while

within, they moved along on their knees. Dingaan is tall and corpulent. He appeared in a pleasant mood, and did not put himself on his dignity on this occasion.

**Sept. 2.** We rode out to visit some of the military towns in the vicinity of the capital, and returned about noon. We visited several large places which are the head-quarters of regiments. When the soldiers are assembled on any occasion, these places have an abundance of people; but now, when the men are gone to war, there are but few people at them. The instability of the population is a serious objection to the vicinity of the capital as a field for missionary labor. It is, however, desirable to have a direct and favorable influence exerted on the king and his influential men.

The soil in this vicinity is poor, and the country broken. It is now the dry season, the grass is dead, and the country presents a dreary aspect, which is heightened by the absence of the inhabitants, who for a few months in the year, occupy the large towns. Some places in the vicinity have a permanent population.

**3. Sabbath.** We thought of requesting the king to allow us to hold a public service; but his attention is absorbed by the reports from his army. In our hut we sought the presence and blessing of Him who has promised to meet where two or three are gathered together in his name.

About noon as Doct. Wilson and myself were sitting without the gate under the shade of a tree, a party of some thirty men, who had been sent forward from the army, brought in some twenty head of cattle, as a specimen of the booty. As soon as this party came in sight, a doctor, as he is called, came out of the town with a bowl of water, having some herb immersed in it, and with a bunch of twigs in his hand. On meeting the party with the cattle, the doctor sprinkled each of the animals, dipping the twigs into the bowl of water. It is a superstitious rite, of which I know not the meaning.

#### *New Station selected at Hlangezoa.*

**4.** At an early hour, while the king was sitting, as is usual in the morning, at the head of the central area, in a large chair, we had an interview with him. His first inquiry was, where did we wish to go. We remarked that we had been gratified to learn his wish to have his people instructed, and that we were desirous to confer with him as to the place of our residence. He immediately named

Congela, a military town twenty or twenty-five miles this side of Ginani, on the wagon road to this place. We replied that we had been informed that captain G. had promised to supply that place. The king then named Hlangezoa, another military town, according to his representation, ten miles from Congela. Mr. Champion had been informed that the vicinity of the place last named by the king was very populous, and a desirable site for a station. We replied to the king that we would visit the place and examine it. He asked whether we desired only to teach the people to read or to work also. We answered that we wished to teach them every thing we could. He called a servant, bade him conduct us to Hlangezoa, find us milk on the road, and then slaughter a cow for us, and tell the people they must come to us to be taught. We returned to our hut with our hearts much lightened, and united in thanksgiving to the God of all our mercies, and supplicated his blessing on our way. We soon set off to visit the place, which was probably to be the home of some of us. We rode about thirty miles, in a southeastern direction, over a hilly country, though not so rugged as we saw on our journey to the capital. In the direction we traveled we think a wagon could pass without serious difficulty.

**5.** We started early, and held the course we did yesterday. About noon we entered an extensive valley, with a black soil. After riding an hour we came in view of Hlangezoa. It lay across the valley, on rising ground, at the distance of two or three miles. Having crossed a small stream of water, half a mile from the town, we made a gradual ascent to it. During the last three hours' ride we saw twelve or fifteen towns, not far distant from our path.

Being head-quarters, we found Hlangezoa to be a pretty large town, but now almost deserted. Some of the houses are much out of repair. While our horses were grazing, I walked a few hundred yards to a stream, which heads at the foot of a hill east of the town, and runs northward.

The country to the east of Hlangezoa (an Englishman or American would at first spell it Thlangezoa) is hilly, and there is a high peak on the south, rising between two valleys.

After resting awhile, we left Hlangezoa, and pursued a course to the westward, along the valley, for five miles, when we stopped for the night, having passed several towns.

6. Mr. Champion left Mr. Wilson and myself to examine the country, and set off for home. We slept near the Umhlatusi river. After riding some four or five miles, and crossing a valley in a bend of the river, we came to it, at a point about five miles south of Hlangezoa. We ascended an adjacent hill and counted ten towns in the valley we had crossed, and nine others on the opposite side and not far distant. Directing our course to Hlangezoa, we ascended a line of hills separating the valley of the river from another running parallel with it towards the ocean. Across this valley the high peak noticed yesterday, intercepted the view of Hlangezoa. We found a rather large town directly in our way, where we stopped to get some refreshment. In the valley we had just crossed, we saw seven towns, and in the one where we slept last night five others, making more than thirty which we have seen to-day. The soil every where is black and rather gravelly. There is an abundance of bushy mimosa over the valleys, but only fit for firewood, even in this country. The mimosa is now budding out afresh, and gives the country a fine appearance.

As far as we can judge, Hlangezoa is a central point to the most populous region we have seen in Dingaan's country, having reference to a permanent population. The place as a residence does not have a great deal to take one's fancy, but it is as good as any other point we have seen in the vicinity. We regard our direction to this place as providential. We had been thinking of other places.

GENERAL LETTER FROM THE MISSION,  
DATED AT GINANI, AUG. 22, 1837.

*Selection of a new Station—Labors and Prospects of the Mission.*

ONE object of the meeting of the missionaries, which gave rise to this letter, was to confer on the location of the brethren who had just arrived from the country of Moselekatsi. It was decided that it would be expedient for one of them, Mr. Lindley, to commence a station near Port Natal, while Doct. Wilson and Mr. Venable should enter the country of Dingaan and labor at such a place as divine providence should seem to indicate. After mentioning one important place for a missionary near Natal, the brethren proceed—

Down the coast, about twelve miles from Umlazi, is a community of people,

of perhaps more than a thousand in number, and all living near together. The soil is good and there is an abundance of good water, and both the natives and the white people, concerned either with the soil or people, are desirous of having a station there. We consider both the above mentioned sites as being eligible places for stations; and on some important accounts it is desirable that they should both be occupied immediately. The people, both black and white, are not only perfectly accessible, but all desire missionary labor. So desirous are the children to obtain instruction, and their parents that they may be educated, that children come five and six miles to attend school at Umlazi; and such advances have a few already made, that they now read, imperfectly indeed, in the English Testament, and before this, would have read better in their own language, if they could have been furnished with books. It may be said of all the natives of Port Natal, that they not only are willing to be taught, but manifest a desire for it that is seldom seen in uncivilized people.

The schools suffer much for the want of books in the vernacular language of the pupils; but as the mission has a press, and Messrs. Adams and Lindley have some knowledge of the art of printing, it is hoped that this difficulty will, in part, be remedied without great delay.

Our station at Port Natal, we think, has evidently been prospered. The average number attending services on the Sabbath at Umlazi would perhaps be not far from four hundred, men, women, and children. Much of the time during the year, in the morning a Bible class has been attended with the grown persons, at which portions of Scripture would be read, and such an exposition given as appeared adapted to their understanding, and questions put respecting the subject of the preceding Sabbath. At the same hour a Sabbath school exercise has been conducted by Mrs. Adams with the children. This arrangement being understood, almost all the people who expected to attend the usual service, would be present at the first. And such has been the interest on the part of the children, that they would begin to assemble soon after sunrise. After the Bible and Sabbath-school class, a discourse is delivered to the people collectively. Some of the white people are regular attendants upon these services.

In addition to the above, there is a regular daily exercise at evening, when

the Scriptures are read, explained, and various questions put, calculated to impress and enforce the subject. This exercise, which is a devotional one, is seldom attended by any except such as are upon the station. To say the least, much light and knowledge of the Bible has been gained by the people. Many of them pray in form, at least, and religious services are attended in some families. Whether any are indeed sanctified we cannot yet say.

The day school has been so far successful that a few natives read imperfectly both in English and Zulu; and in both languages can spell the names of common things.

During the year pastoral visits and occasional meetings at the villages of the people have received a due share of attention, and have been attended with happy results. Our congregation at Ginani varies from one to two hundred. The people on every side of the station abstain from labor upon the Sabbath. The most that we can say of our station at Ginani is that we have good evidence that some of the obstacles that were before us are disappearing; that we are gradually coming into confidence with Dingaan and his people; and we labor and pray that Christ's kingdom may soon come with power, and that pride and war may soon have an end among this people, that they may become a people to the praise and glory of God.

### Western Africa.

LETTER FROM MR. WILSON, DATED AT  
CAPE PALMAS, AUG. 16, 1837.

#### *Opening for a Mission in the Interior.*

THE desirableness of establishing a mission at some point in the interior of West Africa, removed from the unhealthy climate and the unfavorable moral influences which prevail on the coast, has often been mentioned in the communications of Mr. Wilson. The providence of God seems now to be opening the way and furnishing facilities for such an undertaking, by means of some commercial arrangements which are expected to be carried into effect on the river Niger, by the West-Africa Company of London. The mouth of the Niger, it will be remembered, the course and termination of which were first discovered by Messrs. Richard and John Lander, in the year 1830, is near Cape Formosa, in north latitude about 4 deg. 20 min., and near the sixth degree of east longitude. Rabba, the large interior town mentioned by

Mr. Wilson as being probably a favorable location for a mission, is on the east bank of the Niger, near the ninth parallel of north latitude, and about six and a half degrees of east longitude, being situated north of that extensive range of highlands called the Kong Mountains. Considering its distance from the coast, as stated by Mr. Wilson below, and the intercourse which it must readily have with a wide and populous country around, a mission there must, of course, be of great importance in its bearings on the tribes in the heart of that continent.

Respecting the opening now presented, Mr. Wilson remarks—

In preparing the last communication which was forwarded to you, it escaped my recollection to mention that we were visited about four months ago by Doct. O., the superintendent of the affairs of the company that was organized in London for navigating the Niger. He resides at Fernando Po, and had charge of the steam-boat at the time that Lander was murdered. Doct. O. spent several months in the boat at Rabba, and had a favorable opportunity to become acquainted with the country and people. Rabba is situated more than one thousand miles from the sea coast, and has a pleasant and healthful climate. The inhabitants are also represented as much more humane and kind than the maritime tribes; and it is the opinion of Doct. O. that the people would receive christian teachers and preachers with much cordiality. It will be the policy of the Company hereafter, in ascending the river, to have their steamboat pass as rapidly as possible through that portion of the country which is thought to be insalubrious, and perform their trading in parts more healthful. If they should adhere to this, their boats would be desirable means of conveyance to missionaries; and I am authorized by Doct. O. to say that the Company would cheerfully aid the efforts of any missionary society in sending missionaries to the interior of the country. It seems to me that it would be highly desirable that the Committee should send as soon as possible some missionaries to examine the country with reference to commencing a mission station on the Niger. They would be able to get passage in the steam-boats that will ascend the river, at least twice every year; and they would likewise be sure of the medical aid of an English surgeon. Two white men, at least, ought to be engaged for this work, and they could procure by touching at either of the colonies, American negroes



to accompany them as attendants and nurses in case of sickness.

### *Meetings—Schools—Printing.*

On the 13th of August, Mr. Wilson thus writes respecting the state and prospects of the station at Cape Palmas—

The surrounding tribe is numerous, and may justly be considered as an interesting and promising people; and there is reason to believe, I think, that considerable has already been done towards enlightening their minds and preparing their hearts for the reception of the gospel. The attendance at church is generally from fifty to one hundred, chiefly men. Of late we have succeeded in securing the regular attendance of a few families. Besides one service on the Sabbath in the church, I have a meeting in a village half a mile distant, in which all the instruction communicated is done in a colloquial and familiar style. The people are drawn out to make remarks and inquiries, and in this way I am enabled to get hold of their views and feelings, and can, in consequence, suit my discourse better to their wants. How far their hearts may have been affected I am not able to judge; but they are generally orderly in their behavior and attentive to what is said; and I have the satisfaction to know that in many cases they understand what they hear, and in some, are afterwards able to relate it. Indeed some few phrases that have been made prominent in preaching, have become bye words in the mouths of all classes. I still employ an interpreter, but we have substituted of late a few Greybo hymns, and these we hope will exert their share of influence.

The day schools have all been suspended during the period of harvesting of rice, and the teachers are here to acquire more proficiency in their own education. We hope in the course of two months to resume the three which have already been in operation, and to commence a new one thirty miles in the interior, at Bolobo. This one will be taught by Waser Baker. He has been there frequently; the people are partial to him, and have desired him to locate himself among them as a teacher. The school at Rock Town will be resumed by a colored man who came out with Mr. White, and who has been in our school for some time, qualifying himself for this business.

The foregoing statement respecting the schools was written more than four months previously to the paragraph inserted at p. 183 of the last number, giving the painful intelligence that want of funds had compelled him to discontinue most of his schools.

*August 31.* Most of our boys have returned and others will be added as soon as the house is finished which they are to occupy. The number of females will amount to twelve or fifteen. We have now resolved to receive into our school such as may have been sold or betrothed to their future husbands. The only one we have yet received bearing this relation is one who belongs or is betrothed to the king of Cavally. In procuring this class of female children we shall have much less difficulty than in procuring those who are free from all incumbrances; and it may be an effectual means of elevating all classes of families. Mrs. Wilson has recently commenced a weekly religious meeting exclusively for married females; and although it has not been in operation long enough to give decided proofs of its effects, the beginning has been promising and we cannot but expect beneficial results.

On the 8th of September Mr. Wilson writes again—

Mr. James has it in expectation to open a school for adults on Monday next, with a view of teaching them to read their own language. Since his return from Monrovia he has finished printing the vocabulary he had on hand previously. He has also about finished printing a small Scripture tract, and next week will commence printing a small collection of Greybo hymns.

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### *Syria and the Holy Land.*

JOINT LETTER FROM MESSRS. WHITING AND LANNEAU, DATED AT JERUSALEM, SEPT. 25, 1837.

### *Labors and Prospects of the Mission.*

DURING the past summer our acquaintance and intercourse with the people have been considerably extended, and we think our influence has proportionably increased. We have had many opportunities for conversing and reading the Scriptures with individuals, although we cannot speak of any special seriousness among them. There is also an increasing demand for our books, both in

Jerusalem and in some of the neighboring villages.

In the month of June we employed a native Christian as an assistant in our work. A portion of the time he is engaged as teacher of Arabic to some of our number, and a portion of it as scribe or assistant translator. He is a member of the Latin church, but he has long been in the practice of reading the Scriptures and other books circulated by our missionaries, and has become much enlightened. He has now no sympathy with his own church. He is a man of good sense and seriousness of character, and is much interested in the cause of the gospel. His name is Tannoos Kerm. He is a native of Nazareth, but he has lived some years in Safet, where his house was destroyed by the earthquake in January last, and his wife and three children buried in its ruins. Since he came to Jerusalem he has formed many acquaintances, and seems likely to exert a good influence in this community.

We have succeeded, partly through the influence of our friend Tannoos, in gathering an interesting little congregation, who meet regularly on the Lord's day and unite with us in divine worship. In these meetings we read the Scriptures, with expository and practical remarks and prayer. The number of persons attending varies from ten to twenty-five. In addition to the exercises just mentioned, we have now commenced that of regular preaching, with which arrangement our congregation seems gratified. We hope and pray that no man may be able to shut the door of usefulness thus graciously opened before us. As yet, no opposition, so far as we know, has been made to our little meeting; still, knowing the character of those who bear sway in ecclesiastical matters here, we should not be surprised at any moment to see such a storm arise, as should frighten all our hearers away.

The female school has been continued, under the instruction of Miss Tilden. The number of scholars, however, has been small. Mrs. Whiting has also kept up her Sabbath school, except when prevented by ill health.

We have once more been enabled to commence a school for boys, with rather encouraging prospects. It is taught by a native, a member of the Greek church. How long it will escape persecution we cannot foretell.

During the latter part of June and the early part of July, our city was visited by the cholera, which, in the space of three or four weeks, carried off not far

from four hundred of its inhabitants. The people were thrown into great consternation. For a time business was nearly suspended. The shops were shut and the streets deserted. Our little missionary circle were mercifully preserved, and we were enabled to do something for the relief of the sufferers around us. For several weeks we laid aside our ordinary studies and labors, and devoted our whole time and strength to the sick and afflicted. While thus employed in doing good to their bodies, a wide door was opened for giving instruction suited to benefit their souls. In almost every instance the sick and dying, with their friends and neighbors, listened with respectful attention to the spiritual instruction that was given, and appeared thankful for it. How much of what they heard is remembered we cannot say; but during the season of sickness our acquaintance was extended, and we have much evidence that a favorable impression was made upon the community generally. Some who before were cold and distant now treat us as friends. Our gratuitous attentions to the sick, especially to the poor and friendless, appeared to many to be a strange thing. They are not accustomed to receive, and do not expect, even from the ministers of religion, those visits of mercy which in our country are always and justly expected in seasons of affliction. They often remarked, while the cholera was prevailing, that their own bishops and priests, instead of ministering to the sick, shut themselves up in their convents.

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### Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. GOODELL.

#### *Greek College at Halki—Hostility of Greek Hermits and Priests.*

March 9, 1837. At Halki, one of the Princes' Islands in the neighborhood of Constantinople, there has been for three years past a Greek high school, or college, under the direction of Mr. A., the former teacher of the high school at Smyrna. Several professors are associated with him, and various languages, together with the sciences, are taught. An old Greek convent is occupied for the accommodation of the seminary; a valuable philosophical apparatus has been procured; and the institution is altogether a very important one. But the Greek priesthood are determined to break it up.

Indeed they seem maddened to desperation, and are resolved, in the strength of all the saints, to leave nothing standing, which imparts, or can impart, the least glimmer of light. Some of the charges they bring against it are, that they are excluded, while protestant ministers are admitted; and that all the youth have become, or will become, protestants, etc. But in order that too much odium may not fall upon themselves in the business, they have sent to the mountains, deserts, or caves of the earth, and brought from thence three hermits, half naked, half starved, and self-starved wretches, to come and hear the confessions of the people during lent. The design is to work especially on the minds of mothers. The hermits are very particular in asking where their children attend school; and, if a son is reported to be at this college, they break forth into the wildest exclamations of horror, declaring that the school is a perfect brothel; and that, unless the child be immediately withdrawn, not only the child but the whole family also will go to perdition. Now, as the members of this school are in general from some of the most respectable Greek families, and as the fathers have in many instances quite as much infidelity, as the mothers have of superstition, the result is, as might be expected, some very serious family quarrels.

One of these hermits ventured to go down in order to confess Mr. A. and all his hundred boys. He began with the former, and prescribed as a penance in order to forgiveness and salvation, that he should kneel down and rise up in quick succession five hundred times before he went to bed every night all the rest of his life. Mr. A. plead off; said that the requisition was unreasonable, outrageous, and what the muscles of his limbs would never endure. But all his pleas were of no avail. The confessor remained inexorable. Mr. A. afterwards besought him to remit something of what he had laid upon the students, and in this he was more successful. But such a penance as this seems to the Greeks themselves to be like the dark ages.

This school has been supported by some of the principal Greek merchants of Constantinople, and has been above the control of the priesthood, or even of the high ecclesiastical commission. One of the principal supporters declares that if the school be put down, and he be not permitted to educate his sons here under his own eye and care, he will send them to England, France, or America, and

they may become protestants or whatever they like.

13. Some time last week one of the hermits put up a paper on the door of the Greek church in Pera, calling on all the people to rise and utterly exterminate the corrupter of their youth and the destroyer of their religion. One of the principal citizens passing by, saw it, and informed the bishop, in order that it might immediately be taken down; for, said he, should it come to the ears of the sultan, as no individual is specified, he will very naturally think himself intended. But, though the paper was forthwith removed, yet it produced so much sensation, that many protected Greeks went to church on Sunday prepared, in case priest E. should denounce any individual as a heretic, to drag the preacher from the pulpit, and turn him into the street. The sublime porte, also, subsequently took cognizance of the paper, interpreting it, of course, in the very natural way suggested above; and the Greek patriarch found it very difficult to give a satisfactory account of the business. Some of the Greeks were for accusing our own quiet selves as the authors of the paper, but no one dared to do it openly and formally.

We feel it to be a matter of devout thankfulness that we have never been drawn aside to engage in any controversy with the Greeks. Notwithstanding all the books which have been published against us and our operations, we have never written one syllable, nor said one word in reply. We have had enough else to do; and we have kept about our own work, as though nothing had been said or written against us, leaving them to fight on alone, "As one that beateth the air."

17. Met in the street an Armenian teacher, who occasionally visited us last summer, and who had so much to say against superfluous worship. He asked whether our high school had commenced since the plague. I told him that our school no longer existed, but that there would be another and better one at Has Koy. He expressed surprise, and asked me to explain myself. As he appeared to be perfectly ignorant of all that had transpired, I began by saying, You are doubtless aware that the chief men of the nation became a little alarmed about our high school, not knowing what might grow out of it, and therefore—"Aman! Aman!" he interrupted, "I understand it

\* A Turkish word signifying about the same as Oh mercy!

all—Aman! Aman!" But stop a moment, said I, and you will see that it is all ordered right, and has turned out well. You do not understand—"Aman! Aman!" he again interrupted, "I understand it all. My worst fears are realized—Aman! Aman!" And thus he left me, crying, as long as I could hear him, "Aman! Aman!" Which, for ought I know, he is repeating to this day.

24. Was informed to-day that the vicar of the Armenian patriarch, who has recently distinguished himself in his opposition to us, was turned out of office; that our friend, the amiable and enlightened bishop B., of R., had been appointed bishop of Smyrna; that M. Aga, the founder and supporter of the evangelical high school at Has Koy, had given orders to have 150 boys and 275 girls of the school clothed at his own expense; and that our christian brother Hohannes, who is at the head of the school, had fifty-seven carpenters at work from day to day, in making the necessary repairs for such an establishment. I thought if the prophet Zechariah was shown in vision but "four carpenters" to build up all "Judah, Israel, and Jerusalem," what may we not hope, with the blessing of God, may be built up by these fifty-seven!

April 4. Being in the city to-day, a beggar, sitting by the way-side, asked charity for the sake of the "mediation of Christ." I do not recollect of ever hearing a beggar use this plea before. If Christians, they generally ask for the sake of the virgin, or some of the saints. In the present instance, the poor man's plea was not in vain: for I stopped at once, and gave him something; and I resolved to give something, if in my power, to every beggar who asked in the name of Christ, recollecting that blessed promise of his, that whatsoever we ask in his name, it shall be given us. And if his name had influence with me, how much more influence does it have in heaven! I treat it with some respect; but in heaven it is regarded and treated according to its infinite worthiness.

10. The Greek bishop of Pera preached again to-day, and he preached to the acceptance of all the serious minded. His subject was prayer; and he said distinctly, that Christ Jesus was the great mediator, in whose name our prayers must be offered.

#### *Lancasterian School at Pera—Progress of Evangelical Vicus.*

13. Priest E., not daring to come again to Pera, sent over one of his col-

leagues, with the only remaining hermit, to visit the Lancasterian school at Pera. The design was to pick a quarrel with the teacher, who has recently been placed there without receiving his commission from them. They looked at every book; examined even the boys' pockets; and picked up every scrap of paper to see if they could not trace out some heresy. Observing the old Lancasterian cards still hanging about the room, they exclaimed, "What! are these hanging here yet? Did you not know, that they had been removed from every school in Constantinople?"

Teacher. "I found them hanging here, just as they now are, and I have received no orders to remove them."

Their eyes then caught the picture of a certain saint, which had been sent by the holy synod to be put up in the school, which had been so placed as to face the wrong way. They stood before it, and groaned and wept and beat their breasts and bemoaned its unhappy condition in being obliged to face the wrong way; then turning to the teacher, sobbed aloud, crying, "Alas! is this the way you teach the children to treat the saints?"

Teacher. "Its position is just as I found it, and I have received no orders to make any change."

They then called on the bishop; and, after reproving him for his remissness and inattention to the state of the church, went to make their report to the synod. As soon as they were gone, the bishop called them hypocrites, whited sepulchres, generation of vipers, and every other hard name he could think of.

16. Heard to-day, that our Armenian friend, H. Tchelebi, the banker of the grand vizier, now calls his family together every evening, reads the New Testament, and prays with them.

May 9. S., who is at the head of the Greek branch of our high school, continues to be in an inquiring state of mind. He now comes every day to read the Scriptures with Mr. P., my translator; and at times really seems like one just coming from darkness into light.

10. Our christian brother Hohannes called to request our particular prayers in reference to the high school at Has Koy, at the head of which he is placed, and in reference to the marriage connection he is about to form,—each being very important on account of the great influence it seems destined to exert on the cause of evangelical piety. He says that the sister of S., our christian brother, who is employed by Mr. Adger at Smyrna as corrector of the press, ap-



pears to be truly pious, and that she is doing much good by reading the Scriptures to her heavenly minded mother, and to other females in the neighborhood. Oh that such Priscillas might be greatly multiplied.

He says, also, that his own sister appears well, daily reading the Holy Scriptures, and growing by the sincere milk of the word. She has recently lost a child. At the funeral many of their acquaintance and several priests were present, among whom was the head priest of all. As usual on such occasions, ardent spirit was on the table. One man, who had already helped himself, rose to take some more, and turning to this head priest said, "Pardon me." The priest, immediately glancing his eye at H., said in a tone so loud that all might hear, "Who can forgive sins but God only?" "And truly," replied H., "our high priest needeth not daily, as those high priests, to offer up sacrifices, first for his own sin, and then for the people's; for this he did once for all, when he offered up himself."

The conversation thus begun was continued for some time; and it was found that there were others present whose minds had been enlightened by the truth, but who were previously unknown to each other. Such interesting discoveries are often made here, showing clearly that this work is not of man, but that it is of the holy omnipresent Spirit, "dividing to every man severally as he will" in all parts of Constantinople.

H. says, that Der K., that godly-minded active priest, seldom takes his evening meal at home, being almost always invited out, in the different families, where he does a great deal of good by reading the New Testament to them, and conversing on the great things of the kingdom of God. This priest once remarked, that "whoever follows the gospel, becomes a very sweet man," and he certainly has become a *very sweet man himself*, being universally beloved for his meekness and charity.

12. Yesterday Mr. P., my translator, went to see the high school at Hass Koy, and came back overjoyed, saying, "They are all evangelical there." As our friend, the enlightened bishop B., happened to be there at the time, Mr. P., who has long been a trusty evangelical man himself, had the unspeakable pleasure of seeing, all together, the evangelical bishop, the evangelical priest, the evangelical teacher, and the evangelical directors and bankers, all talking evangelically togeth-

er, in that great high evangelical school. Such an evangelical sight he had never before witnessed, and his heart was greatly refreshed.

July 22. I have been visited at different times lately by our Armenian friends, who come to comfort us concerning our sister, Mrs. Dwight, lately deceased. This gives me an opportunity of speaking to them of him who is the "resurrection and the life;" and the seasons have been very profitable. We hope the providence will be sanctified to many; and indeed it appears to be so already. And thus, "whether we be afflicted, or whether we be comforted, it is for their sakes." And thus may "all things be for their sakes, that the abundant grace may, through the thanksgiving of many, redound to the glory of God!"

#### *Day of Confession for the Pupils of the High School.—Sickness and Death of Ear.*

Aug. 23. Our christian brother H. called and told me that this being a great week with the Armenians, on account of some religious festival, it was customary for all the people to confess, and for the children of the school to go to the church in a body, and all confess at the same time, each one to his own particular priest. In order, therefore, that the season might not be an unprofitable one, but that, on the contrary, it might be turned to good account, H. sent for the head priest, and spoke to him as follows: "It is necessary that the pupils should be taught, not only what pertains to science, but what pertains also to morality and religion. The former devolves on me in a peculiar sense, and the latter on you. This week you know it is customary for them all to confess. Now you must, in the first place, call all the priests together, and instruct them in their duty. Tell them what kind of instructions to give the scholars. They must teach them all the duties they owe to God and man. They must enjoin it upon them to love one another, to obey their parents, to tell no lies, to call no bad names, to keep holy the Sabbath day, and to obey all the commandments of Christ." The priest replied, that all this was very important, and that he would instruct the priests in their duty on this occasion. "Very well," continued H.; "and then, after the priests shall have admonished the children and youth privately, you must preach to them publicly, explaining and enforcing the same

things." The priest said that some such thing would be very good, but that, instead of preaching himself, it might be better for Der K. (the evangelical priest) to preach. "As you think best," replied H., "you are the head priest, and have a right to appoint whom you please." And so this evangelical and truly godly-minded priest gave them a public sermon in the church. And not only did the head priest, but H. also, got round from priest to priest at confession, instructing them what to say to the pupils. Some of the priests said, "But we do not practise these virtues ourselves, and how can we teach others." They, however, attempted to do their duty for once; and such a confession was never known before in Constantinople, "and in all the coasts thereof." H., on taking the boys back from church to school, preached to them another whole hour; and thus nearly the whole day was devoted to religious instruction. H. generally spends about one hour every day in school, in speaking to them on the great subject of salvation.

29. I went to see Izar, the instructor of a small Armenian school for girls in Constantinople. She was able to speak only in a whisper, being far gone in a consumption, and apparently very near her end. In conversing with her about Christ and heaven, her countenance brightened up, and she spake aloud, "Oh I want to go there." I told her that when the aged patriarch Jacob saw the wagons, which his beloved son Joseph had sent to bring him into Egypt, "his spirit revived;" and thus, when we see the carriages which our beloved Lord sends, or rather comes in himself, to bring us to his own blessed world, our hearts should be filled with confidence and joy and thankfulness.

Several times I rose to come away, lest I should fatigue her by so much conversation; but she entreated me to stay longer, and converse with her still more. She appeared to drink in every thing I said; and she revived as much as though she had been taking cordials. Her mother and brothers and sisters and other relatives were present and wept most of the time; and much of the conversation I addressed to them.

30. I went for our christian brother H. to go with me to converse with the dying Izar. We found her too weak and low to be able to converse herself; but she simply remarked that she was not afraid to die. She was panting for breath, and her distress was great; but,

as she intimated that it did not fatigue her to hear us converse, we said many things to her, and also to her friends. Her mother, in the midst of the conversation, turned upon me and asked if I had ever lost a child. I told her I had not.—She then said that all my suggestions in regard to afflictions and divine consolations should go for nothing, for that I knew nothing about it. I was at a loss what to answer, and thought, Perhaps God will now send afflictions into my family, in order that the people may no longer be able to say I know nothing by experience. But H. replied that my missionary brethren, who had been both of them very deeply afflicted, still talked just in the same way I did; and that all God's people in ancient and modern times did the same.

Sept. 2. This morning our young sister, the intelligent Izar, died. She had her reason and was able to converse until the last, and died in the triumphs of faith. She sent her christian love to Mrs. Goodell and myself, also to Mr. Senakim and others; told her friends not to weep for her, but to be prepared to follow her; kissed them all, bade them farewell, and departed, as we trust, to "be forever with the Lord." She had an ardent thirst for knowledge, and used to weep to have her brother instruct her. And oh what blessed instructions she may have received, and what glorious attainments she may have already made, during the few hours this morning, in which she has been "absent from the body!" The last time she was at my house, she sat by the side of our beloved sister Dwight, both of them pale and feeble, neither of them enjoying one day of health afterwards, and both of them soon removed to that blessed world, where "the inhabitants never say, I am sick."

25. On account of the embarrassments of the Board, we have now given up two of our schools entirely, and greatly reduced two others. But we believe good, and not evil, will be the result; and, instead of desponding, we "thank God, and take courage." The people have more to do themselves, and they are compelled to feel that the favors we have bestowed upon them are worth something.

Oct. 14. Sold all our philosophical apparatus, except what pertains to the chemical department, to the Evangelical High School at Hass Koy; and sold it, too, at an advance on the original cost sufficient to cover all the expenses for

freight, insurance, etc. It has answered us an exceedingly valuable purpose, but we have no further use for it, and we are thankful that we can now do a little something towards relieving the public treasury by selling it, and that we also have it in our power to dispose of it where it will be still doing good. We pray that it may ever be used for God, and that the divine blessing may continue ever to attend it.

20. S. Aga, the interesting young Armenian banker, called this morning, and sat two good hours with me "in heavenly places in Christ Jesus." He has a most lovely countenance. His face is always like the face of an angel; and he is, I doubt not, one of those who will hereafter be "equal to the angels." A bone of controversy he never touches; but "the sincere milk of the word" he drinks in as though he could never be satisfied.

Nov. 7. Our christian brother H., with S. Aga, came and spent the night with me. Both of them appear to be daily going on from strength to strength. It is certainly wonderful how the Lord preserves and blesses these his servants. Many watch for their halting, and it requires more than human wisdom and discretion to enable them to walk uprightly; but "the grace of God is exceedingly abundant towards them;" and as in the case of Joseph, "whatsoever they do, the Lord maketh it prosper."

15. To-day I removed from the house I have occupied the last three years, to another I have secured for two years to come. In no other house, since I left America, fifteen years ago, have I lived so long, or enjoyed so many comforts, or felt to such a degree, "the powers of the world to come," as I have in this. In removing, (and I have already removed some dozen of times) I always find that a great deal of rubbish has accumulated, which is not worth carrying away, and is fit only to be burned. And when we take our last remove, I fear we shall find that a great deal, which we called religion, and which we were at the trouble of hugging about with us through our whole pilgrimage, is perfectly worthless, fit only to be burned; and shall never think of taking it with us to the other world. Oh that we might no longer burden ourselves with such wretched furniture! but might empty ourselves entirely, and trust to our blessed Lord to make all the necessary preparation for us in those mansions above.

### Indian Archipelago.

#### JOURNAL OF MR. DICKINSON ON A MISSIONARY VOYAGE.

[Continued from p. 179.]

THE object of the voyage, and the results of Mr. Dickinson's inquiries till his departure from Celebes, were given in the last number.

#### *Approach to the Moluccas—Scenery about Ternati.*

March 11, 1837. The wind has been fair and strong since we left Bontain. In the morning we passed the island of Cambyna. We are now, at five, P. M., sailing beautifully along the southeast coast of Butung, four or five miles from the shore. The island rises to the height of 1,500 or 2,000 feet. There is now in sight a native campong pleasantly situated on the mountain's side, more than a thousand feet above the sea. A few other scattered houses present themselves to our view as we pass on. At Makassar we saw some of the natives of Butung, and were informed that they are very ferocious. The appearance of those whom we saw was not prepossessing. They are Mohammedans.

17. A fair wind from the west and northwest all day. The Xulla Isles in plain sight. There are four islands of considerable size,—Talyabo, Mangola, Bessy, and Lissamatula. The first two are each fifty miles or more in length. The land is rather high, from one to two thousand feet. Our course carried us near the south end of Xulla Bessy, but we saw no dwellings. These islands are subject to the sultan of Ternati. The Dutch have a small fortress on Xulla Bessy.

22. Ternati bearing northeast, and Makian bearing east, with two other lofty peaks distinctly visible, the same that have been seen at times for two days past. The appearance of these four islands, one of which, Tidore, forms a perfect cone, while the others are cones a little truncated, is very striking. Once seen, they will not be forgotten.

25. At mid-day we were moving forward with the gentle sea-breeze, Ternati on the left, and Tidore on the right, towering sublimely above us. On their sloping sides were fields of grass, beautiful groves, patches of sugar-cane and maize, many houses, some of them shaded by large trees, and others surrounded

by grass plots or fruit trees, the whole presenting an extensive landscape of great beauty and richness. The distance between the two islands does not exceed three miles, and nearly the half of this narrow passage is taken up by a small island, which is an object of much interest, though surrounded by scenery so far surpassing it. This island like its elder brethren, Ternati and Tidore, has the form of a regular cone; and it is cultivated to the very top, which is some 1,500 feet in height. Passing this island, we rounded the southern extremity of Ternati, upon which is a small fort, and then standing to the north two miles, we anchored in fourteen fathoms water, about three hundred yards from the beach. The resident's house is directly in front of us, and the larger fort a mile to the north. An English whale-ship, a Dutch bark, and a small schooner are the only vessels in port. The harbor is a good one, land-locked on all sides, and having two entrances, one from the south, and the other from the north. On the south, at the distance of three or four miles, is Tidore with its perfectly conical peak, rising to a height of not less than 5,000 feet, and with five smaller peaks of one third the height, growing up by its side. Toward the east is Gillolo, eight or ten miles distant, the shores of which are rather high, and covered with the same luxuriant verdure which we see on all sides. Turning to the north and northeast, the eye is delighted with another view of Gillolo, distant in this direction from fifteen to twenty miles, and presenting a succession of high mountains rising one beyond the other, till in the dim distance land and sky meet together. Toward the east is Ternati, most interesting and imposing of all, because more near. Who can look without enthusiasm upon these rich groves, these smiling fields and cottages, this sublime mountain piercing the clouds, and showing its blue summit in grandeur above them. It would be easy to imagine we had found the fabulous "isles of the blest." Eden itself was not more beautiful; and then there is the sublimity in addition. It was most refreshing to cast anchor in front of this neat and quiet town, and in the midst of such noble scenery. We were soon on shore, and as the resident was not yet to be seen, we walked toward the north, along the shore, passing pleasantly situated houses and gardens, till we came to the bazar, and then to the Chinese campong. The neatness of the houses and streets drew from us expressions of approbation,

and every thing we saw wore an aspect so pleasing, that had we been altogether ignorant of the human heart, we might have concluded that we had discovered in these far off and unfrequented seas the land of happiness. The bazar was well supplied with fruits, the durian and mangosteen, the king and queen of fruits, among them. When we inquired if the fruits were good and cheap, we were told "Ternati is the land of fruits." Found a Chinaman, who could understand my imperfect Hokkien, from whom, and from some others, something was learned respecting the Chinese who are living here.

26. Sabbath. At half past eight, A. M., we attended the Dutch church. Much gratified to see a congregation so large and so respectable in appearance. The number was nearly 120, a larger number by considerable than we usually see in Singapore. About fifty were females, who occupied the middle of the church. The singing, though rather harsh, was devotional. The preaching and all the services were in Dutch. The church is ancient and clumsy, but sufficiently large and commodious, and is in good keeping with the circumstances of the people. A christian congregation offering up prayer and praise, and listening to the tidings of salvation is any where a goodly sight, and in these ends of the earth it is peculiarly interesting. We left the church with most pleasant reflections. In the afternoon we had service on board.

#### *Excursions about the Town—Sangi Islands.*

27. Rose at four o'clock. The moon was shining beautifully upon the mountains, and on the calm sea. Started a little before sunrise for a walk toward the north. We passed first the Dutch part of the town, then the Chinese campong, next the house of the sultan, a brick building, the largest and the best upon the island; next the fort, and then through a long campong inhabited by Ternatians, the streets, houses, and grounds of which were more neat and comfortable in their appearance than is common among the natives of the Archipelago. The fences are made of bamboos about three inches in diameter, stuck into the ground, and so thick as to touch each other. One or two cross pieces are tied to these bamboo poles, and the fruit and shade trees which are stationed at suitable distances are made to answer in some measure as posts to



support the whole. The houses have their sides made of bamboo slats running up and down. The floor, instead of being elevated from the ground, according to the common, though not universal fashion of Malay houses, is the ground itself. In this respect, though in no other, the Ternatian house is inferior to the houses of the Malays. The roofs are of atap, that is, a kind of thatch made of palm leaves, the same that is used almost every where in this part of the world. The houses were surrounded with shrubbery and trees innumerable, and of every size, from the coffee-shrub to the tree of the forest. We passed three mosques, one large one, and two of smaller dimensions. They are constructed, like the houses, of cheap materials, but their high pyramidal roofs, at a distance, have an appearance somewhat imposing. We proceeded in our walk beyond the town to a small fort upon a point of land, over a mile from the large fort, and more than two miles from the anchorage. In the afternoon rode on horse-back to the southwestern part of the island. For the first two or three miles the road is sufficiently broad and smooth for a carriage; it afterwards contracts till it becomes an indifferent foot-path. We came at the end of our ride, to a small lake which we looked down upon from a height of two hundred feet nearly perpendicular, and then descending to the water, we looked upwards upon its lofty banks, the mountain itself on one side forming the bank. The scenery was wild and grand. We descended to the sea beach through a narrow passage in the bank, cut by the Portuguese, as we were informed, either with a view to draining the lake, or for the purpose of obtaining water power for machinery. In the evening we met at the resident's, Mr. Jungmichel, the former minister of the station, who on account of ill health is unable to preach, and now lives upon a pension of \$360 per annum.

28. Mr. J. is a Moravian; and came out first as a missionary. He has visited the Sangir Islands, and also Sio and Tagolanda. The Sangir Islands are about two hundred miles northwest from Ternati, and consist of one island not far from thirty miles in length, and several smaller ones. Sio and Tagolanda are a little south of the Sangirs, and the whole form one chain of islets extending from Manado in Celebes northward a distance of two degrees. Mr. J. visited the islands for the purpose of baptising the children, the people being all nominal

Christians. He baptised two hundred, he says, at one time. As he refused to baptise adults, on account of their gross ignorance, many called themselves children and entreated for baptism. He estimates the population of the Sangir Islands at 20,000, of Sio at 2,000, of Tagolanda at still less. More than a century ago the inhabitants of all these islands were reckoned to be 28,768. This is probably about the number now. They are claimed by the Dutch, but at present there are no agents of the government on any of the islands. In the Sangirs there are twelve towns or campongs, and three rajas. In Sio there are two towns. The inhabitants of this group are said to be harmless. I could learn nothing satisfactory respecting their language. Mr. Hofker, the government chaplain here, is to write immediately to the Netherlands Society to send a missionary to these islands, and if they decline doing so, he is to let us know at Singapore, that one may be sent from America, should it be thought best to occupy so small a field.

#### *Ascent of the Mountain—Volcano.*

29. Rose at half past three o'clock, and at five we were on our way to the mountain, attended by twenty Ternatians, furnished by the sultan. A walk of two miles through fine fields and groves, gradually ascending, brought us to a country house of the sultan. We had been lighted on our way at first by the moon, but now we had day-light. We halted for a few minutes to refresh ourselves with the pure water brought us by our guides, and with a view of the lovely landscape stretched out below us. Here one of our party being too much fatigued to proceed, left us and returned. After leaving this first landing place, we began in good earnest to ascend the mountain. It was very steep, but the road was better than we had expected to find it. About 1,800 feet above the sea, at the last habitation, we took our breakfast. Never did breakfast taste better, or do me more good, though we had neither plate, knife, fork, table, or chair, and only one little cup for the whole twenty-three. Thus strengthened, on our way we went with a light heart. Noble trees, rare and beautiful plants, fields of Indian corn and sugar-cane we passed on each side of our path. Trees of three feet in diameter were growing half way up the mountain. Mr. Lay found several things which were new and interesting

to him as a botanist. Wherever the rock protruded itself, care was taken to break off a piece. All was trap, either in its ordinary state, or partially fused. The last thousand feet, which from the base of the mountain appears as if clothed with delicate grass, we found to be thickly covered with wild cane fifteen feet in height. I know not how many scores of times I stopped to take breath. Often I inquired as to the distance, and received the same discouraging answer, "*jau lagi*," still distant; and it was long after the answer had been changed to "*sudah hampir*," almost done, before we reached the top. We had obtained from the vessel a long, stout rope, at the suggestion of the resident, who told us we were to be pulled up the difficult places by the natives who attended us. No use, however, was made of it. They needed our help as much as we needed theirs.

After reaching what we had supposed to be the summit, we found there were two other summits and two intervening valleys beyond us. We passed through one valley and up the second peak, and here our guides told us we must stop, as they did not think it safe to go further. There was still between us and the crater the highest peak of all, a huge black mass of cinders. At length we reached the top of this also, which we found to be the highest pinnacle of the mountain. We were now on the margin of the crater, which was sending up its smoke at our feet. The summit of the mountain is formed by four parallel ridges running from east to west. The third, measuring from the south, was the one upon which we were standing, and between this and the fourth, or most northerly one, which is a little less elevated, is the crater. The distance of the crater across from peak to peak may be a hundred yards, and its length twice as far; the depth is perhaps fifty yards. The quantity of smoke emitted is some of the time not much more than comes from a large chimney, but several times during the hour that we were watching it, the smoke filled a considerable portion of the crater. The height of the mountain, as measured by the barometer some years since, is 5,060 feet.

Much of the time we were surrounded by clouds, which cut off the view below. At times for a few minutes we were able to see the ocean, the large island of Gilolo, and some of the smaller islands. Our best prospects, however, were from the sides of the mountain as we were descending. Some of the time the sun was

shining in its strength, so as to blister my skin, yet the mercury fell to 73°. At night it is said to descend to 52°. Our guides were afraid of the volcano, and therefore were constantly urging our return. Partly to please them, and partly to ensure our getting back in one day, we yielded to their wishes. The descent was difficult and fatiguing, but far less so than the ascent. And our labor was now well rewarded by the magnificent prospects of land and sea which were here and there opening before us, and by the consciousness of having gone safely through labors which the strongest might be proud of. At four o'clock, eleven hours after our departure in the morning, we were again in the streets of Ternati. We went prepared to spend the night on the mountain, as we were told that only one European had ever ascended and returned in one day. The ascent occupied six hours and the descent three. We were fatigued of course, but were strong enough to go out in the evening. It is by far the greatest day's work I have ever performed. The labor of ascending Table Mountain, at the Cape of Good Hope, was little more than half as great. I am becoming sceptical in regard to the doctrine that Europeans and Americans under the equator must not walk, nor allow the sun to shine upon them. The latitude of the peak of Ternati is forty-eight miles north, longitude 127°, 13' east.

30. In the afternoon we went in the boat of the *Himmaleh*, accompanied by Mr. Duivenbode, an intelligent and communicative resident, to the north end of the island, to look at a place where lava has run down from the mountain into the sea. The stream of lava is about half a mile broad, and its course may be easily traced by the eye, from the sea, up the mountain's side to the crater. Such a scene of desolation as is presented by this mass of broken and half melted rocks, tumbled together in the greatest confusion, and destitute of vegetation, I never before saw. There must have been an earthquake succeeding the eruption, to break up the rocks, or else a local boiling up of the rocks from the crater down to the sea. The time of this great convulsion is unknown. The books speak of a violent eruption in 1693, and of severe earthquakes in 1770. Some of the older residents speak of earthquakes of which they themselves have been witnesses. I am not aware of any record or tradition of loss of life from earthquakes or eruptions.

*Visit to the Sultan—Population, Name, and Language.*

31. At half past four, P. M., the resident took Mr. Lay, Mr. Duivenbode, and myself in his carriage, and proceeded to the palace. The sultan having had previous notice, all was done in court style. From the gate to the house we passed between ranks of soldiers, some dressed in the native style, and others in Dutch uniform. A few wore helmets, breast-plates, and shields, all of brass. We halted at the foot of a long flight of stone steps, and were received by his highness, attended by four of his chief officers, in Dutch uniform all of them. A band of music was playing while we ascended the steps, and at intervals during the whole visit. We were soon seated in a large room, some sixty feet by forty, furnished in the European style, with chairs, sofas, tables chandeliers, lamps, and pictures. After a little conversation, tea, coffee, and sweetmeats were brought, and then we were invited to walk upon a small battery near the house, which serves well as a promenade, the view from it being beautiful. When the sultan spoke to any of us, it was in Malay, but to his officers and servants he used the language of the island. The conversation of the company was thus carried on in four languages: Malay, Ternati, Dutch, and English.

The situation of the sultan's house is peculiarly well chosen. From the verandah there is one of the finest prospects which the island affords. On the right, toward the south, he has a full view of the dominions of his rival, the sultan of Tidore. In front and on the left he looks forth upon his own dominions in Gillolo. The northern and larger portion of Gillolo is subject to the sultan of Ternati, the southern portion to the sultan of Tidore. Gillolo is fertile, and capable of sustaining a large population, but is almost a wilderness, having a population of only 30,000, although the island is more than two hundred miles long. The name given to it by the natives is not Gillolo, but Halmahera, (great land.) Those who first visited the island landed at a small town called Gillolo, which name they mistook for that of the whole island. Halmahera has six or seven different languages, but those tribes subject to Ternati can to a considerable extent speak the Ternatian language in addition to their own. The inhabitants of the southern part of the island are Mohammedans. Those of the northern part are mostly pagans. It is

said the sultan of Ternati is unwilling to have them converted to either Islamism or Christianity, because he supposes they would be less industrious. He derives this inference from the fact that his subjects in Gillolo are more industrious than the few hundred christian Malays under the Dutch, or his own Ternatians, all of whom are Mohammedans. Saw several of the people of Gillolo about the grounds of the sultan. They were nearly naked. The two sultans of Ternati and Tidore receive each 14,000 rupees annually, about 5,500 dollars, from the Dutch, on condition that they destroy all the spices in their dominions. They have faithfully adhered to this condition, unnatural as it is. Of late the prohibition has been removed; but as no one can sell except to government, at the government prices, there is not sufficient encouragement to undertake the culture. Formerly when the Moluccas proper, that is Ternati, Tidore, Motir, Makian, and Batchian, produced the clove and nutmeg, it was only in the wild state, and yet so well adapted is the soil to this species of production, that these small islands easily supplied the whole world. Amboyna was selected for the clove, and Banda for the nutmeg, chiefly, it is probable, because the government, having exclusive control of these islands, could more easily prevent smuggling, while a set of men called "extirpators" were sent through the other islands capable of producing spices, thus securing to Amboyna and the Bandas a monopoly. When this monopoly shall have been broken up, (and it cannot always continue) the Moluccas proper will doubtless become as important, at least, as they were in the days of Milton, and we shall again hear

"Of Ternate and Tidore whence merchants bring  
Their spicy drugs."

Milton's pronunciation is different from that of the natives, who give to each of these names three syllables.

The population of the island of Ternati, including 900 European and native subjects of the Dutch, is 5,000, and that of Tidore is about 6,000. The authority of the sultan of Ternati extends over Motir, Makian, a part of Gillolo as already noticed, the Xulla Islands, and a part of the north of Celebes. He can muster from fifty to one hundred war-prows, and is regarded as one of the most powerful chiefs in the Archipelago. His authority in Gillolo and the Xullas is greater than in Ternati, because here the Dutch government is a check upon him. The sultan of Tidore is less pow-

erful, having for his possessions only his own island, a part of Gillolo, and two or three very small islands. He has not in all more than 20,000 subjects, whereas his neighbor must have four or five times as many. The two are on good terms with each other ostensibly, but they are supposed to hate each other. The small island in the passage between Tidore and Ternati is called Mytara, and belongs to Tidore. The island just north of Ternati, called Hiri, and not Kiri, as laid down in the charts, belongs to Ternati.

The term Moluccas Mr. Duivenbode has never been able to learn the meaning or origin of, though he has made repeated inquiries among the natives. Strictly speaking, it is applied only to the islands east of Celebes and north of Oby Major, including the last mentioned island. Amboyna and Banda are included in the Moluccas only when the term is used in a wider or less proper sense. The languages of Ternati and Tidore, are very much alike, and are quite different from the Malay. The Arabs have reduced these languages to writing, introducing, as they do always when it is possible, their own alphabet. There are eight Arabs in Ternati, and two in Tidore. They claim, as usual, to be descendants of the Prophet, and in consequence exert much influence. Each of the sultans has a secretary who writes the annals of the kingdom. Neither of these languages are spoken by more than 10,000 people. The natives of the Moluccas and of the Timorian chain, have, according to Mr. Hofker, in each island a language of their own, which the missionary must learn. The Malay is used only for purposes of trade. Speak to the people on religious subjects in Malay, and they will not understand. Amboyna is the only island where Malay has driven out the original language. The aborigines of all the islands east of Borneo and Java, and west of New Guinea, are most of them pagans, and are called by the Dutch, Alfors. Sometimes they limit this term to the pagan aborigines. The Ternatians are sometimes called Alfors, although they embraced the Mohammedan religion as early as 1495, in the reign of Zainalabdin, who was the first Mussulman king. The term is used rather indefinitely.

The dress of the Ternatians consists of two garments, trowsers and a kind of frock descending nearly to the knees, resembling somewhat the European shirt. At a distance this dress resembles a little that of the Chinese, but differs from

it in being less full. They wear no kris or other war-like weapon in time of peace. In size and complexion they are much like the Malays, but have rather better features. They appear to be a more harmless race than the Malays.

*April 1.* An early walk to the sultan's country house. Took my breakfast under a mangosteen tree. Saw many durian trees. The tree is as majestic as the fruit is delicious. One of the trees which I saw was equal in size to the largest elms of America, and the fruit, half as large as one's head, was hanging by hundreds and thousands from its wide spreading branches.

*2. Sabbath.* At church in the morning, service in Malay. Every Sabbath afternoon, and once a month in the morning, I believe there is a Malay service. Number present not so large as before.

#### *Schools—Classes of Inhabitants—Dutch Missions in the Archipelago.*

*3.* Carried on shore and left with Mr. Hofker a few Chinese tracts and gospels, a few Malay tracts in the Arabic character, with thirty testaments and five Bibles in the Roman character. Those in the Roman character are the only ones he thinks he shall want. When I asked permission of the resident to carry books on shore, his reply was that a box of Chinese Bibles was sent hither from Amboyna and sent back again, because there are no persons here that want them. Mr. Hofker reminds me almost every time I see him, that the government are much opposed to all interference with the religion of the Mohammedans.

There is a Dutch school here taught by a master from Holland, who receives about 700 dollars per annum. A part of this sum is paid by the government, and the remainder by the parents of the children. Pupils forty-five. There is a Malay school taught by a native, having eighty-three pupils. Only the Roman character is used in the Malay school. This remark applies to all christian, or more properly speaking, government Malays, throughout Netherlands India. The Dutch missionaries have little or nothing to do with the Arabic character. The number of Malays here, nominally Christian, is about 700. A few of them may be pious, but the mass are far otherwise. The number of persons who are Dutch or part Dutch, is from one to two hundred. In the fort there are fifty European soldiers. The number of Chinese is 130, all of whom speak the Hokkien. About



thirty of them were born in China. They have a small school. The Chinese captain is rich, and his daughter is married to Mr. Duivenbode. The number of Chinese in all the Dutch islands east of Java and Borneo, probably does not exceed 3,000. They may be estimated as follows: Makassar 1,000, Amboyna 300, Ternati 130, Manado 100, all the other Moluccas including Banda 150, Timor 200. This would leave over 1,100 out of the 3,000 for the smaller places. They are nearly all traders; a few are mechanics. They are on good terms with the natives. Their influence, except in the way of commerce, is inconsiderable.

The Moluccas, beautiful and interesting as they are, cannot at present be considered important to the missionary; first, because their population probably does not exceed 200,000, while the languages spoken are not less than twelve; next, it will be almost impossible to obtain permission for a missionary to reside here; and if permission were once obtained, he would find himself hampered on all sides.

Mr. Hofker has furnished me with the following list of the missionaries and stations of the Netherlands Society in Dutch India: In Sumatra two, one at Bencoolen and the other at Padang, at Rhio one, near Batavia one, at Timor Coupang one, at Makisser one, at Litty two, at Moa one, at Amboyna two, at Saparoua near Amboyna one, at Banda one, at and near Manado five; in all eighteen missionaries. The five missionaries in the district of Manado in Celebes are said to be very successful. Conversions to nominal Christianity have been numerous. The natives of that part of Celebes are pagans. The German missionaries at Banjarmasin in Borneo have no connection with the Netherlands Society.

### Sandwich Islands.

LETTERS FROM MR. THURSTON, DATED  
AT KAILUA, ON HAWAII.

UNDER date of April 24th, 1837, Mr. Thurston gives the following statement respecting—

#### *Additions to the Church—Schools—Contributions from the People.*

Since I wrote in October last, no great changes have occurred in the state of feeling among the people. There has been a pleasing attention to religion during most of the year, or since our last general meeting. There have been, we

trust, some conversions to God. In November last thirteen were admitted to the church by profession, and on the first Sabbath in February sixteen more; making in all twenty-nine that have been received to the church since our last communication. These, however, were not from those who we hope have been converted this year. Most of them have appeared well for a much longer time. The church members generally appear well, and most of them give increasing evidence that they are born of God and are growing in grace. Some are more than usually engaged in religion.

It has been our custom, since the formation of a church at this place, to meet the members once a week, on Saturday evening, for the purpose of religious conference and prayer. Since February last I have, besides this meeting, set apart one half day in each week for the purpose of a more personal conversation with the members of the church than I could have at a general meeting of the whole. I therefore divided the church into four parts, and one of these divisions come to my house on each week, so that during a month I can see and converse with all the members of the church, that is, all, except those who may be ill, or absent at the time on a journey, or for some other sufficient reason. I have endeavored on these occasions to ascertain the state of their minds and to arouse their souls to thought, to feeling, and to action. These opportunities of familiar conversation with the members of the church I have enjoyed much myself. It has been one of the most interesting parts of my labors for three months past, and I am well persuaded it has had a happy influence on the church generally. There is certainly more tenderness of conscience, more union of feeling, and more brotherly love, than I have known before for many years. There have been, however, a few cases of discipline. Five have been suspended from the communion for a season, four of whom have been restored.

Besides those received on examination, three have been received by letter from other churches since last November; making an addition of thirty-two in all to the church. Six have been dismissed to other churches. There are now in regular standing 158 members. Two remain suspended, and one remains excommunicated. Death has made ravages among the members of our church. Seven have deceased since our last general meeting.

The number of children that have been baptised since our last letter is twenty-three; the whole number that have been baptised at Kailua since 1828, is ninety-five; of which number six have died.

Some of our schools for adults have been revived a little. An increasing interest has been manifested in them. Calls for books have been more numerous and pressing, especially for the New Testament. Our proportion of the 10,000 copies that have been printed, has not half supplied the people with that book.

Our six teachers, graduates of the high school at Lahainaluna, are doing very well with the children whom they have collected into their schools. At our last examination the first of this month, there were about 700 children in all the schools, including the school for girls at Kailua. Four of these teachers are members of the church, and the other two give some evidence of piety. The influence of these teachers on the people of the villages where they are stationed is good; and they are becoming more attentive to schools and religious instruction. The prospect of good to the rising generation is becoming brighter, and we hope at no distant period, that the children and youth of these islands will, as a general thing, be brought under a course of physical, mental, moral, and religious instruction.

Our monthly maternal and paternal meetings have been regularly kept up to the present time, and we think they have had a good influence on the minds of parents. It is manifest that parents are becoming better informed respecting their duty to their children. There is, however, a great deal of heathenism still remaining, and it shows itself in the manner in which parents manage their children. There are a few christian families in which the children are regarded with much solicitude, and are managed with considerable skill and judgment. But such families are very rare among us. The example of those will, however, have influence in bringing about a better state of things; and it is gratifying to observe a gradual improvement in this respect. Young parents manage their children much better than did their fathers before them.

Since our new meeting-house was dedicated, on the 4th of February, our congregation has been considerably enlarged. This is owing principally to the fact, that no meetings have been had at our two out-stations since that time. A great proportion, however, of the people,

who were accustomed to attend at these places, do not now attend at Kailua. The more serious portion only of the people of those parts attend, and the distance is too great to expect a regular attendance of the inhabitants generally.

Much more preaching needs to be performed, than can be done by one man, unless he could be entirely devoted to it, and spend a considerable part of his time in pastoral visiting and preaching among the people. I have set apart one half day in a week to receive at my house those who wish to come for the purpose of conversing on the great concerns of their soul's salvation.

It seems from the statement below that the people about Kailua are beginning to manifest some christian public spirit, and a willingness to make effort to maintain schools and religious institutions among themselves.

For two or three months past the members of the church and others so disposed have contributed in wood to the value of seven or eight dollars a month. This, though a small monthly contribution, may, in the course of time, amount to considerable, should it be continued, and I trust it will, or something of a similar kind. The avails of this is to be applied to the support of native teachers, and for building and furnishing school-houses. I think we may expect that the churches and people will do more hereafter for the support of their teachers, their schools, and their religious institutions. We believe that the cause of our Redeemer is gradually advancing, not only here, but through the island. Pray for us, that we may have more faith in God. Pray for our children that they may all be converted to God and be fitted to become missionaries of the Lord Jesus.

Writing again, October 30th, Mr. Thurston remarks upon the—

*Teachers and Number of Pupils—Clothing—Further Enlargement of the Church.*

The schools in this part of Kona are on the whole prosperous, and we think some advances have been made, especially in the schools for children. Some of the larger boys and girls have made considerable improvement in mental arithmetic, and in the study of geography. We have two additional teachers from the seminary, now engaged in schools for children, which makes eight in all

who have enjoyed the privilege of that institution, and two others which are not much inferior in point of intelligence to those who have spent four years at the seminary. Of these ten teachers, eight are members of the church and appear to exert a good influence over their scholars, and over the people generally in the neighborhood of their schools. In these schools there are about eight hundred children, from the ages of five or six years to sixteen or seventeen. Our adult schools remain about stationary. They generally meet once a week for reading. In our Sabbath school there are about five hundred scholars on the verse-a-day system. Doct. Andrews has just commenced a Sabbath school consisting of ten classes, ten in each class, and ten teachers, of whom he is the superintendent. The book from which lessons are given out, is the "*Huliano*," similar to Bible class books used in America. Mrs. Thurston and Persis have each a Bible class of girls, whom they meet on the Sabbath, and those in most of the schools are instructed more or less on the Sabbath from this Bible class book. Since July last, the girls' school at Kailua has been laid aside, or rather the children, male and female, have been divided into three schools instructed by native teachers, two of them from the seminary, and one other. These schools contain between seventy and eighty scholars each, male and female. Our school-house, where the girls were taught and where most of our weekly meetings were held, has fallen, and in consequence some of our meetings have been laid aside for the present. The people are collecting materials for a stone-house, which we trust will be of a more permanent nature than the former one.

Since I wrote you last, the governor has put up a stone building, seventy feet by thirty, designed for the manufacture of cloth, if he can obtain a competent teacher for the purpose, which, it is presumed, he will be able to do from Miss Brown's school at Wailuku, in case she does not come herself. The governor is very desirous that the manufacture of cloth should be commenced on this island, and we hope he will not be disappointed in his expectation of obtaining a teacher or teachers for this purpose. I mention this as a subject interesting to us here, and doubtless will be so to you.

The first Sabbath in this month nineteen were admitted to the church by profession, and one by letter from the church in the seminary at Lahainaluna.

There have been no new instances of discipline. The members of the church generally appear well. There are some of whose piety I still doubt, but the greater part appear to be decidedly on the Lord's side, and are humble, active, engaged Christians. The church, with those who profess to be on the side of piety and good morals, continue their monthly contributions in wood, which amount to about two cords a month. I spend one half day every week in particular conversation with the members of the church, as stated in my last letter, which I find to be very useful, as a means of stirring up their minds by way of remembrance.

The state of the people generally is interesting. There are new instances of seriousness occurring among them, but there is not what would be termed a revival of religion. Of those lately received to the church, eleven became hopefully pious during the last year. There are some others who appear well, and may be admitted hereafter, should they continue to give evidence of a change of heart. I never feel so much the need of wisdom and counsel, and the weight of my responsibility, as when I select individuals to be received to the church. Pray that I may be guided by heavenly wisdom and heavenly love in this great concern, that none may be received to the church but the real followers of the Lamb; and that none may be kept out of it who have been born of the Spirit.

LETTER FROM MR. BISHOP, DATED AT  
EWA, OAHU, OCT. 20, 1837.

*Church enlarged—Schools revived—Progress generally.*

WITHIN a year past our chapel, previously begun, has been finished. It was dedicated on the 15th of February, at which time we held a protracted meeting of one week. It was an interesting time with the people of Ewa, the blessed effects of which are felt to this day, and will be, I trust, to eternity. Since our public worship has been held in the new chapel we have had it filled to overflowing every Sabbath, and a growing attention among the people has been manifested towards the duties of religion. Our morning prayer meetings and weekly lectures have been well attended, and about one hundred persons are in the habit of calling upon me every Wednesday to converse on the concerns of their salvation. Twenty-seven persons have

been admitted to the church since I first came here and as many more give pleasing evidence of spiritual life, who will in due time be received.

The people of this district are much behind those of the older stations in religious knowledge, and consequently are more liable to imbibe erroneous views of their spiritual state, than those who have been more fully taught. But the church members continue to appear well, are united and harmonious, and are becoming valuable helpers to me in the work, going out into the remote and destitute neighborhoods around us to collect and exhort the people. Our chapel is already too small for the congregation which assembles on the Sabbath, and must be enlarged as soon as the people shall be able to bear the expense. The number of hearers who now assemble amounts to a thousand, and would doubtless be much larger, were there more room in the house.

The schools of Ewa are rising again from their former prostration. Quarterly examinations are held, and teachers are encouraged by donations of books and other small gratuities to make frequent effort to instruct the district schools, which, for several years after the death of Kaahumanu, were in a sadly neglected state on this island.

For several years past the cause for which we are here laboring has been upon a steady advance throughout the islands, and seems to be taking deeper and deeper hold upon the minds of the people. I doubt whether it would be very easy, at the present time, for any power on the island to cause such a sudden reaction now in the feelings of the nation as was effected here some years ago. Our plans of operation are intended to embrace the whole islands, and bring up the nation, as a body, to the light and blessings of Christianity. We are fully satisfied that any aim short of this, with all the counteracting influences which are at work, would leave us liable to failure in the principal object of our labors.

#### RECENT INTELLIGENCE.

**PERSIA.**—Mr. Merrick was at Sheshawan, the village where the prince Malek Kassim Meerza has opened his school, on the 29th of November, having gone there from Ooroomiah, by invitation of the prince, who wished him to spend the winter with him as his tutor. It was, however, uncertain whether he would long remain there. The school of the prince was not in a flourishing condition.

**TREBIZOND.**—During the last summer and autumn the plague raged in Trebizond and the adjacent villages, forty or fifty persons dying daily. The mission families were somewhat exposed, but were preserved from taking the disease. Early in December they opened a small school of five boys. The intercourse of the missionaries with the people, especially the Armenians, was rather increasing.

**CONSTANTINOPLE.**—On the 6th of January Mr. Dwight wrote—

The school at Haas Koy prospers wonderfully. They have no room to receive more scholars. Our two christian brethren, Hohnanes and Der Kevork, the teachers, appear more humble, spiritual, and devoted to the work of the Lord. The former spends an hour each day in giving religious instruction to sixty of the oldest scholars. The director of the school also appears like a truly pious man. The more I go among the Armenians, the more evidence I see that the work of the Lord has taken deep root in the nation. There are, however, many watchful adversaries.

**BROOSA.**—Mr. Schneider writes on the 16th of December, that Mrs. S. had been afflicted with a severe and protracted sickness, which had very much interrupted their labors for nearly three months. She was then convalescent, and likely to be fully restored. For two months previous to the illness of Mrs. Schneider the plague had driven them from Broosa to a country village three miles distant, and cut them off from nearly all intercourse with the people.—Two young men, who have been in the family and under the instruction of Mr. Powers more than a year, are improving in knowledge and character, and both give evidence of having been renewed by the Spirit of God.

**GREECE.**—The school at Argos contains about one hundred pupils, but the prospect of extensive and permanent usefulness there seems to be rather diminishing than increasing, on account of the removal of the people to other places.—Mr. Riggs, while at Smyrna in October last, visited the neighboring village of Boujah on the Sabbath, with the intention of attending an English service there; but on receiving an intimation from some Greeks belonging to the Greek and papal churches, that they should like to have preaching in Greek, he preached to them in that language in the afternoon, when the place of assembling was filled.

Mr. King, at Athens, writes January 20th, that the call for books was as great as ever, and he had put in circulation 36,379 copies of the Scriptures, school-books, and tracts, and could have distributed many more, had they



been on hand. The attendance on his Sabbath services was much as usual.

January 3d Mr. Houston writes from Areopolis, in Mani, the station commenced by himself and Mr. Leyburn, in April of last year, that their school had been opened with fifty pupils, most of them of a very promising character. A well qualified teacher had been secured. Much scriptural knowledge was imparted.

BEYROOT.—Mr. Smith, after having spent more than a year at Smyrna in preparing, in connection with Mr. Hallock of the Smyrna press, a new and improved fount of Arabic type, writes on the 14th of January that he was about leaving Smyrna for Alexandria in Egypt, where he expected in February to join Prof. Robinson, of the New-York Theological Seminary, and proceed with him to Mount Sinai and Petra, thence to Jerusalem, and subsequently to visit various important places in Palestine and Syria. He hoped to be able to perform, while on this tour, a good deal of the labor appropriate to the traveling missionary, and at the same time obtain a more thorough knowledge of the countries and people, and improve his health.

CYLON.—Mrs. Cherry, wife of the Rev. Henry Cherry, died on the fourth of November. Her disease was a pulmonary affection, which began to develop itself before she left her native country.

INDIAN ARCHIPELAGO.—Mr. Arms, from the mission on Borneo, arrived at Salem, in the ship Governor Endicott, from Singapore, on the 28th of April.

Mr. Ennis, whose visit to Sumatra was mentioned at p. 188, returned in safety to Batavia in December.

SANDWICH ISLANDS.—Interesting communications have just been received from the missionaries, giving accounts of revivals which had been experienced or were in progress at a number of the stations, and numerous additions to the churches. Copious extracts will be given next month.

Mr. Dibble and his two orphan children arrived at Fairhaven, in the ship Charles Drew, on the 28th of April. An attack of hemorrhage had much impaired his strength before leaving the islands; and another attack on the passage home nearly deprived him of life. His health is again comfortable.

CHEROKEES.—There have recently been printed at the mission press at Park Hill, 500 copies of an Almanac in the Cherokee language, with an astronomical calendar prepared

for that latitude and longitude, containing 24 pages; also 1,500 copies of a tract on intemperance, entitled *The Evils of Intoxicating Liquor, and the Remedy*, embracing 12 pages; also a small Catechism of eight pages.

OJIBWAS.—The Gospel by John, and the Acts of the Apostles, in the language of the Ojibwa Indians, have lately been printed at Boston, the former containing eighty-three pages, and the latter 108; and 1,000 copies of each struck off. The former was from the translation of Peter Jones, a native preacher of that tribe, connected with the Methodist mission, having been revised and written so as to conform to a different orthography. The latter was translated by Mr. Hall, aided by an Ojibwa assistant.

INDIANS WEST OF THE ROCKY MOUNTAINS.—On the 18th of March, the instructions of the Prudential Committee were delivered by one of the Secretaries of the Board, to Rev. Messrs. Elkanah Walker, and Mrs. Walker, from the state of Maine, Cushing Eells and Mrs. Eells from Massachusetts, and Asa B. Smith from Vermont, and Mrs. Smith from Massachusetts, and Mr. William H. Gray and Mrs. Gray from the state of New York. These families are destined to the Indian tribes on the Columbia river, Mr. Gray having previously spent a year in connection with the mission there, from which he returned last autumn. The services on the occasion were held in the Brick Church in the city of New York. Besides the instructions and appropriate devotional exercises, an address was delivered by the Rev. Dr. Spring.

DONATION FROM A MISSIONARY.—One of the missionaries of the Board recently wrote as follows to the treasurer—

For some time after myself and Mrs. ——— engaged in the missionary life, we thought all that was required of us, was to devote ourselves, our time, our strength and our hearts to the work of the Lord; and that we might retain as a provision for time of need, the little patrimony that had come into our hands. But of late we have felt it our duty to do more, and especially at this time of unusual pressure.

We have two children to educate; but we hope by the aid of their own industry to be able to do that, and to spare something to aid in making known the gospel to the millions of our fellow men who are living without God and without hope. Inclosed is an order for \$100 for the A. B. C. F. M. We believe it is the surest investment we can make in these treacherous times. If all those who have money and who profess to love our Lord and Savior, were willing to trust him with a portion of their substance, there would be no want of funds to sustain the great and noble objects of christian benevolence.

## Donations.

RECEIVED IN APRIL.

<b>Central Board of Foreign Missions,</b> G. L. Sampson, Richmond, Va. Tr. 1,700; less discount, 76,50;		1,523 50
<b>Boston and vic. Ms. Aux. So. C. Stoddard, Tr.</b>		1,000 00
<b>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</b>		10 00
Keene, A. Blake,		7 90
Marlborough, Mon. con. in Trin. chh.		52 00—69 90
<b>Ridge, Mon. con.</b>		
<b>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</b>		
Linebrook, Mon. con. 9,52; la. 4,62; 14 14		
Newburyport, Quar. coll. in Mr. Stearns's so.		45 11—59 25
<b>Essex co. South, Ms. Aux. So. J. Adams, Tr.</b>		
Danvers, S. So. Gent. 87; la. (of which for George Cowles and H. G. Park, Ceylon, 40;) 75,72; mon. con. 20;		182 72
Topsfield, Gent. in Mr. McEwen's so. 32,98; la. 50,46; mon. con. 16,82;		100 26
		282 98
Less discount,		1 78—281 20
<b>Genova and vic. N. Y. by C. A. Cook, Agent,</b> Adams, Coll. 51,91; mon. con. 37,40; 89 31		
Camden, Mon. con. and coll. 27,63; fem. miss. so. 21; H. I. M. and Co. 10; J. H. G. 1; Dr. T. I;		60 63
Campbell, Presb. chh.		10 00
Carroll, Rev. J. S. Emery,		10 00
Champion, S. Calkin,		2 00
Fulton, Mon. con.		30 00
Geneva, A lady, 10; presb. chh. P. Bronson, 25; M. Hall, 10; D. O. Craue, 5;		50 00
Jasper,		2 00
Martinsburgh,		4 79
Mexicoville, Mon. con.		9 23
<b>Oswego, 1st presb. chh. mon. con.</b> 39,91; coll. 45,84; sab. sch. for child in Ceylon, 20; juv. misses sew. so. for Robert W. Condit, Ceylon, 20; Mrs. Condit, for Elisha D. Whittlesey, Ceylon, 20; Miss L. Park, for Louisa Park, Ceylon, 20; 2d presb. chh. mon. con. and coll. 34,25;		200 00
<b>Penn Yan, Aux. so. for miss. beyond Rocky m.</b>		44 00
Prattsville, Mon. con.		13 16
Pulaski,		11 50
Sackett's Harbor, Coll. 56,41; s. s. m. so. for chil. in Siam, 8;		64 41
South Port, Presb. chh.		28 00
Watertown, 1st chh. to constitute Rev. ISAAC BRAYTON, an Hon. Mem. 73,55; 2d chh. 57;		130 55—759 58
<b>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</b>		
Lexington, Mon. con. in presb. chh.		10 00
West Durham, Rev. L. H. Fellows,		1 12—11 12
<b>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</b>		
Hartford, Part of sub. ack. in Oct.		700 00
<b>Merrimack co. N. H. Aux. So. Rev. D. Kimball, Tr.</b>		4 00
Henniker, Gent. 84,52; la. 49,48; mon. con. 41; young la. Mah-ratta so. for Mary E. Darling, Bombay, 14;		189 00
Hopkinton, Gent. 27,60; la. 18; mon. con. 13,81; sab. sch. in cong. so. for sab. sch. Constantinople, 10; Rev. Mr. Kimball, 5; less dis. 75c.		75 66—268 66
<b>Michigan aux. so. E. Bingham, Tr.</b> Bloomfield, Chh. and so. 5; Brooklyn, do. 1,19; Detroit, G. C. M. 5; a lady, 5; W.		
C. V. 2; Farmington, Chh. and so. 12; Flat Rock, do. 10; Franklin, do. 12; Lyons, do. 14,25; Marshall, pr Rev. C. Clark, 51,61; pr L. W. Hart, 33; Mon-rose, W. Lawrence, 50; mon. con. 41,35; Mount Clements, Mon. con. 16,28; Aishawaka, la. do. 20; Northville, H. D. Bradley, 10; Pontiac, Mrs. V. 5; Rochester, Chh. and so. 7; M. Adams, 30; St. Clair, Chh. and so. 6,50; Stoney Creek, do. 5; Troy, do. 4; Verona, A lady, 2; indiv. 5,48; ear rings, 75c. Webster, Chh. and so. 7; Wheatland, do. 6; White Pigeon, do. 7; Ypsilanti, do. 43,50;		
<b>Middlesex North and vic. Ms. Char. Amso. J. S. Adams, Tr.</b>		417 91
Ashby, Gent. 11,16; Miss Sarah Taylor, dec'd, 5;		
<b>Middlesex South Confer. of chhs. Ms. P. Johnson, Tr.</b>		16 10
Framingham, 11; less. dis. 40c.		10 60
Lincoln, Mon. con. 11,75; coll. 8,05; 19 80		
Sherburne, Juv. so. for sch. in Ceylon,		17 00—47 40
<b>Monroe co. N. Y. Aux. So. E. Ely, Tr.</b> Albion, Juv. so. for Gilbert Crawford, Ceylon,		20 00
Carlisle, Presb. chh.		8 75
Gainesville, Do. 37; fem. miss. so. 11,75;		
Lakeville, Miss Betsey Sanger,		48 75
Lyme, Presb. chh. 29,67; fem. miss. so. 9;		5 00
Moscow, Mrs. Tracy,		38 67
Ogden, Presb. chh.		2 00
Pembroke, Do.		67 00
Ferrinton, 1st cong. chh.		19 74
Ferry, 1st presb. chh.		22 51
Pike, Cong. chh.		50 00
Pittsford, Presb. chh.		25 00
Portage, 1st presb. chh.		64 00
Rochester, 1st presb. chh. 10; mon. con. in do. 16,66; sab. sch. in 3d presb. chh. 20; young la. of do. 2,75; a friend, for miss. beyond Rocky m. 5;		7 00
Sweden, Presb. chh. 12; fem. benev. so. 5;		54 41
West Bloomfield, La. of 1st cong.		17 00
<b>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</b>		18 00—467 93
New Haven, Centre chh. and cong. 220,20; mon. con. in 1st and united so. 24,23; do. in 3d chh. 13,39; do. in Yale coll. 10,10;		
<b>New Haven co. Ct. West Association, A. Townsend, Jr. Tr.</b>		268 62
Woodbridge, Mon. con.		
<b>New York City and Brooklyn, Aux. So. W. W. Chester, Tr.</b>		7 56
(Of which fr. Bowery and Pearl-st. chhs. 10; \$100 from Carmine-st. chh. prev. ackn. constitutes Mrs. ELIZA DOWNER an Hon. Mem.)		1,436 96
<b>Northampton and neighboring towns, Ms. Aux. So. J. D. Whitney, Tr.</b>		
Chesterfield, A friend,		1 00
Cummington, Fem. benev. so. 3,05; Mrs. A. Briggs, 10;		13 05
Goshen, Gent. 20,17; la. 20; mon. con. 6;		46 17
Hadley North, La. so. (which and prev. dona. constitute Rev. EBENEZER BROWN an Hon. Mem.)		90 55
Hatfield, Mon. con.		25 00
Middlefield, Dorcas so.		3 00
Northampton, 1st par. benev. so. 123,28; Edwards chh. benev. so. 22; mon. con. 74,08; la. 76c.		220 12
Norwich, Mon. con.		5 31
Southampton, Do.		10 06
South Hadley Canal, Do. 45,50; 1st par. do. 37;		82 50
Westhampton, Gent.		1 00
Whately, Mon. con. 45; gent. 17; la. 20;		82 00—509 76

<i>Outside co. N. Y. Aux. So. A. Thomas, Tr.</i>	
<i>Fairfield,</i>	27 50
<i>Edgefield, Mon. con.</i>	9 00
<i>Shartown, \$50 prev. ack. fr.</i>	
<i>L. Lathrop, constitutes Rev.</i>	
<i>GEORGE G. DELAVAN an Hon.</i>	
<i>Mem.</i>	
<i>Utica, La. of 1st presb. chh. for</i>	
<i>sch. in Persia established by</i>	
<i>Prince M. K. M.</i>	50 00—86 50
<i>Orange co. Vt. Aux. So. J. W. Smith, Tr.</i>	
<i>Chelsea, Mrs. A. Hale, to constitute</i>	
<i>HARRY HALE an Hon. Mem.</i>	100 00
<i>Pilgrim Aux. So. Ms. By Rev. A. Jackson,</i>	2 00
<i>Widham co. Vt. Aux. So. N. B. Williston, Tr.</i>	
<i>Battleboro', E. Vill. Sab. sch.</i>	2 21
<i>Dunmerston, Cong. so. 12,12;</i>	
<i>sch. sch. 30c.</i>	12 42
<i>Balfax, Mon. con.</i>	19 21
<i>Marlboro', Do.</i>	6 00
<i>Townsend, Cong. so.</i>	16 00
<i>Wilmington, A lady,</i>	60—56 44
<i>Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.</i>	
<i>Oxford, La. for miss. beyond Rocky m.</i>	
<i>(of which to constitute Rev. ASA B.</i>	
<i>SMITH an Hon. Mem. 50;) 80; mon. con.</i>	
<i>63,38;</i>	143 28

Total from the above sources, \$6,353 63

## VARIOUS COLLECTIONS AND DONATIONS.

<i>Acworth, N. H. Mon. con. in cong. so. 5;</i>	
<i>Sally McPherson, 10;</i>	15 00
<i>Adams, N. Y. 1st cong. chh.</i>	10 25
<i>Aibany, N. Y. Dep. by Mrs. E. M. Dayton,</i>	
<i>20; mon. con. in 2d presb. chh. 3;</i>	23 00
<i>Afred, Me. Cong. chh. and so. coll. 32;</i>	
<i>mon. con. in do. 30;</i>	62 00
<i>Allentown, N. J. Juv. mite so. for Mr.</i>	
<i>Spaulding, Wallawalla,</i>	5 00
<i>Almond, N. Y. Presb. chh.</i>	5 00
<i>Alton, Ill. Presb. chh. mon. con. 20,58; sub.</i>	
<i>in part, 51,77;</i>	72 35
<i>Amsterdam, N. Y. Mater. asso. for Halsey A.</i>	
<i>Wood, Ceylon,</i>	20 00
<i>Andover, Ms. Students in Phillips acad.</i>	32 00
<i>Athens, Ga. D. H. Ely, 5; c. box in Mr.</i>	
<i>Hoyt's chh. 5;</i>	10 00
<i>Attleboro', Ms. Mr. Ober's so.</i>	19 50
<i>Bloomfield, N. J. Miss so. in fem. sem. for</i>	
<i>Harriet B. Cooke, Maria H. Cooke, and</i>	
<i>Mary Seymour, Ceylon,</i>	60 00
<i>Boston, Ms. Old South so. 200; M. A. 20;</i>	
<i>central sab. sch. of Old South chh. for</i>	
<i>Samuel H. Stearns, Ceylon, 20; a friend,</i>	
<i>10; coll. by Mrs. M. Cooper, for Ind. chil. 5,</i>	255 00
<i>Bridgton, N. J., L. Q. C. Elmer,</i>	10 00
<i>Brighton, Ms. Fem. miss. so.</i>	18 00
<i>Brimfield, Ms. Ladica, by J. H.</i>	7 68
<i>Bristol, R. I. La. miss. so.</i>	5 00
<i>Brookline, Ms. Mrs. L. Pierce,</i>	10 00
<i>Buffalo, N. Y. 1st presb. chh. 73,54; mon.</i>	
<i>con. in Pearl-st. presb. chh. 19,20;</i>	92 83
<i>Burton, N. Y. Mon. con. in presb. chh.</i>	8 85
<i>Byron, N. Y. Fem. miss. so.</i>	2 31
<i>Calais, Me. Mrs. J. Darling, for Joshua Dar-</i>	
<i>ling, Ceylon,</i>	20 00
<i>Carlisle, Pa. 1st presb. cong.</i>	100 00
<i>Chambersburgh, Pa. Presb. cong.</i>	40 00
<i>Charleston, S. C. Juv. miss. asso. of 3d presb.</i>	
<i>chh. to constitute HENRY M. BRUNS, an</i>	
<i>Hon. Mem.</i>	100 00
<i>Chester, N. H., E. par. Mon. con.</i>	42 25
<i>Chesterville, Me. Mon. con.</i>	24 00
<i>Chichester, N. H. Do.</i>	10 21
<i>Constantinople, Coll. in chil. miss. box, 13;</i>	
<i>J. Cartwright, 10;</i>	23 00
<i>Daville, Pa. Mrs. Montgomery,</i>	10 00
<i>Derby, Ct. 1st cong. chh. for Harry Johnson,</i>	
<i>Ceylon,</i>	20 00
<i>East Whitehall, N. Y. Cong. so.</i>	32 00
<i>East Windsor, Ct. Theolog. sem. 46; mon.</i>	
<i>con. in do. 42,40; juv. so. 60c.</i>	89 00
<i>Essexburgh, Vt. Gent. asso. 45,66; la. asso. 15;</i>	60 66

<i>Exeter, N. Y. Chh. and cong.</i>	108 68
<i>Fairlee, Vt. Miss Bliss, dec'd,</i>	4 00
<i>Fishkill, N. Y. La. of presb. chh.</i>	23 62
<i>Fresh Pond, N. Y. Presb. chh.</i>	8 00
<i>Friendship, N. Y. Do.</i>	5 00
<i>Garland, Me. Chh. mon. con.</i>	14 48
<i>Georgia, By Rev. D. Abeel,</i>	35 00
<i>Greenfield, N. Y.</i>	6 00
<i>Greenswich, Ct. Rev. Dr. Lewis,</i>	20 00
<i>Hagerstown, Md. Sewing so. of presb. chh.</i>	
<i>for Matthew L. Fullerton, Ceylon,</i>	25 00
<i>Hallowell, Me. R. K. Page, 500; ded. am't</i>	
<i>ack. in Sept. 250;</i>	250 00
<i>Hardwick, Vt. T. Tolman,</i>	10 00
<i>Harrisburgh, Pa. Presb. cong. 231,50; mon.</i>	
<i>con. 36;</i>	267 50
<i>Harwich, Ms. Mon. con.</i>	11 80
<i>Hudson, N. Y. Gent. asso.</i>	50 00
<i>Ipswich, Ms. Mackinaw so. in fem. sem.</i>	
<i>18,43; mon. con. in do. 19,57; an indiv. 3;</i>	34 00
<i>Jamaica, N. Y. Presb. chh. mon. con.</i>	5 00
<i>Kennebunk, Me. Mon. con.</i>	11 00
<i>Kingsboro', N. Y., M. Burlingame, 10; P.</i>	
<i>Mead, 10; a friend, 10; E. B. 5; A. J. 5;</i>	
<i>S. W. C. 5; C. P. 5; I. P. 5; indiv. 67,23;</i>	
<i>less dis. 1,45;</i>	120 78
<i>Leacock, Pa. J. Johnson,</i>	20 00
<i>Leacock and Middle Octorara, New Castle</i>	
<i>Presbytery, Balance for Mr. Schneider,</i>	9 12
<i>Lenox, N. Y. Presb. chh. 48; W. Colton, 10;</i>	58 00
<i>Le Roy, N. Y. La. benev. so. and cir. of</i>	
<i>industry,</i>	12 00
<i>McKean, Pa. Presb. chh. mon. con. for bibles</i>	
<i>in for. lands,</i>	8 75
<i>Medina, N. Y. Presb. chh.</i>	16 50
<i>Montrose, Pa. Presb. chh.</i>	6 00
<i>Mount Morris, N. J. 1st presb. chh.</i>	100 00
<i>Napoli, N. Y. Mon. con.</i>	83
<i>Newark, N. J. 1st presb. chh. I. P. Jackson,</i>	10 00
<i>Newburgh, N. Y., A friend,</i>	1 00
<i>New Castle, Del. Aux. miss. so.</i>	60 00
<i>Newton, E. par. Ms. Mon. con.</i>	16 89
<i>Newville, Pa. Presb. cong. 64,50; Miss R.</i>	
<i>Irvin, 18;</i>	89 50
<i>New York city, A friend, 10; D. Dewey, 1;</i>	11 00
<i>North Andover, Ms. Mon. con. (which and</i>	
<i>prev. dona. constitute Rev. JESSE PAGE</i>	
<i>an Hon. Mem.)</i>	30 00
<i>North Providence, R. I., J. C.</i>	1 00
<i>Paterson, N. J. Mon. con. in 1st presb. chh.</i>	40 25
<i>Pelham, N. H. JEREMIAH TYLER, (which and</i>	
<i>prev. dona. constitute him an Hon. Mem.)</i>	50 00
<i>Pennacada, Pa. Presb. chh.</i>	9 00
<i>Perry, Me. Mon. con.</i>	15 00
<i>Philadelphia, Pa. So. for ed. hea. youth, 250;</i>	
<i>mon. con. in 5th presb. chh. 112,59; W.</i>	
<i>R. Hanson, 10th presb. chh. 50; Eliot juv.</i>	
<i>miss. so. for miss. beyond Rocky m. 15;</i>	432 59
<i>M. Linley, 5;</i>	70 00
<i>Pittsburgh, Pa. Inf. sab. sch. of 1st presb. chh.</i>	20 00
<i>Plymouth, Ms. Robinson chh. and so.</i>	
<i>Portland, Me. Class circle, for Mary C. Oz-</i>	
<i>nard, Ceylon,</i>	5 00
<i>Reading, Pa. W. Darling, to constitute Mrs.</i>	
<i>WILLIAM DARLING an Hon. Mem. 100;</i>	
<i>presb. cong. 62,15; mon. con. 53,70; S.</i>	
<i>Boyce, 3,65;</i>	219 50
<i>Rochester, N. Y., A mem. of Bethel chh. for</i>	
<i>miss. beyond Rocky m.</i>	20 00
<i>Rockwell, Ill. Mon. con.</i>	8 77
<i>Roxbury, Ms. Eliot chh. and so. 62; mon.</i>	
<i>con. 24,35;</i>	86 35
<i>Salem, Ms. Tabernacle so. 283,92; gent. ann.</i>	
<i>coll. in Howard-st. chh. (of which int.</i>	
<i>money on the Sabbath, 10;) 29,50; la. do.</i>	
<i>19,61; mon. con. in do. 18,04; to constitute</i>	
<i>Rev. CHARLES T. TORREY an Hon. Mem.</i>	351 07
<i>Saratoga Springs, N. Y. Coll. 53,31; mon.</i>	
<i>con. 27,50; Mrs. M. Beach, 50; W. L. F.</i>	
<i>Warren, 50; Rev. C. Eddy and fam. 50; G.</i>	
<i>M. Davison, 10; U. M. Dunning, 10;</i>	
<i>a stranger, av. of curiosities, 6,50; less dis.</i>	
<i>10,20;</i>	247 11
<i>Saugerties, Maiden Village, N. Y., G. Isham,</i>	
<i>50; mon. con. 15;</i>	65 00
<i>Savannah, Ga. S. D. Corbitt,</i>	3 84
<i>Schaghticoke, N. Y. Presb. chh. 56; less</i>	
<i>dis. 70c.</i>	55 30

<i>Shamokin, Pa.</i> Mr. Soller's cong.	5 62
<i>Smithfield, N. Y.</i> Cong. chh.	5 00
<i>South Granville, N. Y.</i> Dea. Day,	7 00
<i>Stockholm, N. Y.,</i> C. T. H.	1 00
<i>Teakosbury, Ms.</i> Mon. con.	5 75
<i>Trebzond, Rev. T. F. Johnston,</i>	25 00
<i>Troy, N. Y.</i> Coll. in Rev. Dr. Snodgrass's	
chh. in part,	274 58
<i>Trumansburg, N. Y.</i> Presb. chh. 70,25; dod.	
dis. 35c.	69 90
<i>Utica, N. Y.,</i> J. D. Dana, for China miss, 25;	
M. R. a little girl, her earnings, 1;	
<i>Ware, Ms.</i> Mrs. N. H. H. by O. S. of B.	26 00
<i>Washington city, 4th presb. chh.</i> A. Preston,	20 00
to constitute Rev. P. H. FOWLER of 2d	
presb. chh. an Hon. Mem. 50; J. Glendon,	
Jr. 20; Mrs. A. Finley, for <i>David Head</i>	
<i>Mahratta country,</i> 20; H. Stansbury, 10;	
L. T. 5; R. T. 5; D. M. W. 5; J. N. 5; J.	
B. 5; B. F. P. 5; indiv. 125;	255 00
<i>Waterford, N. Y.</i> Presb. chh. mon. con.	31 00
<i>Waterford, Pa.</i> Presb. chh.	12 00
<i>Watertown, N. Y.</i> Mrs. S. Brayton, to con-	
stitute Rev. ISAAC BRAYTON an Hon. Mem.	50 00
<i>Westboro', Ms.</i> Mon. con.	22 00
<i>Westfield, N. J.</i> 1st presb. chh. mon. con.	16 50
<i>West Medway, Ms.</i> Cong. chh.	10 00
<i>Westminster, Vt.</i> Gent. asso. 34,05; la. do.	
15,06; mon. con. 3,34;	52 45
<i>Whitehall, N. Y.</i> Presb. chh. 110; less dis.	
1,20; la. of presb. chh. and cong. to ed. a	
native youth for the gospel ministry in	
Ceylon, 20;	138 80
<i>Windham, Vt.</i> Gent. asso. 15; la. 10;	25 00
<i>Wythe and Montgomery, Va.</i> Miss. so. 9,50;	
Miss E. G. 5;	14 50
<i>Yergennes, Vt.</i> Cong. chh. and so.	100 00
	\$13,977 85

## LEGACIES.

<i>Hartford, Ct.</i> Mrs. Florella Hyde, by S.	
Torry, Ex'r,	50 13
<i>Lansingburgh, N. Y.</i> Mrs. Lydia Bassil, in	
part,	136 43
<i>Lee, Ms.</i> Mrs. Tumme Adams, by H. Bart-	
lett, Ex'r, (prov. rec'd, 600;)	116 44
<i>New Ipswich, N. H.</i> Miss Sophia Taylor, by	
Rev. S. Lee,	52 00
	\$345 00

Amount of donations and legacies acknowledged in the preceding lists, \$14,322 85. Total from August 1st, to April 30th, \$181,608 06.

## DONATIONS IN CLOTHING, &amp;c.

<i>Baldwin, Me.</i> Two barrels, fr. indiv. for	
Rev. E. Walker,	84 95
<i>Brantree, Ms.</i> S. par. Three bundles, fr. la.	
sew. circle,	30 00
<i>Bucksport, Brewer and Bangor, Me.</i> A bar-	
rel, fr. indiv. for Rev. E. Walker,	50 00
<i>Groton, Ms.</i> A box, fr. la. char. so. of Or-	
thodox chh. for chil. of miss. at Port Na-	
tali; sundries, fr. four children, for fem.	
Greek sch. in Smyrna, 4.	
<i>Harwich, Ms.</i> A box, fr. cong. so. for Rev.	
L. B. Peet.	
<i>Hudson, O.</i> Sundries, fr. juv. miss. so. for	
fem. Greek sch. in Smyrna,	12 00
<i>Jaffrey, N. H.</i> Shoes, writing paper and com-	
fortable, fr. J. M. Melville,	50 96
<i>Lincoln, Ms.</i> A box, fr. fem. so. for Mr.	
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<i>Lovettville, Loudon co. Va.</i> A box, fr. Rev.	
A. W. Campbell, for Mr. Leyburn, Greece.	
<i>New Lisbon, N. Y.,</i> A bundle, fr. fem. miss. so.	
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sew. so. for Mr. Champion, Ginnai.	
<i>Peasham, Vt.</i> A box, fr. Rav. L. Worcester	
and young la. sew. so. for Mr. Worcester,	50 00
Park Hill,	

<i>Portland, Me.</i> A bundle and a writing desk,	
for Rev. E. Walker.	
<i>Powena, Me.</i> A box, fr. sew. cir. for Rev. E.	
Walker,	29 00
<i>Richmond, Va.</i> A box of garden seeds, for Mr.	
Venable, S. Africa.	
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<i>Sharon, Ct.</i> A box, fr. cir. of indus.	36 38
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Clothing, fr. sew. so.; do. fr. Perkinsville	
circle of indus. for La Pointe.	
<i>Williamstown, Vt.</i> A box, fr. A. Smith, for	
Rev. A. B. Smith.	

George L. Sampson, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

<i>Richmond, Friends,</i> 10; Mrs. A. Speed, for	
Nestorian miss. 10; two ladies, 2; mon.	
con. in 1st presb. chh. 145,62; D. J. for	
Virginia sch. in Greece, 5; Capt. Strib-	
ling, 10; Davidson college, a friend, 3;	
chil. in fam. of M. 2; mother of V. dec'd,	
1,25; by Miss J. C. 5; so. in fam. of Rev.	
R. W. S. for S. Africa miss. 5; a widow,	
for Va. sch. in Greece, 1; indiv. by J. W.	
B. for do. 10,90; Petersburg, Mon. con.	
32,53; Mrs. J. Minge, for Cape Palmas, 10;	
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son acad. 3,85; frag. so. 20; la. sub. 35,85;	
to constitute Rev. DANIEL McNEILL	
TURNER an Hon. Mem.; Wilmington,	
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a widow, for do. 4; J. K. 55c.; Essex co.	
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Back Creek miss. so. 50; C. G. Jr. for	
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10; Lunenburg, Mrs. N. C. S. and E. F.	
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